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THE HIGHER CRITICISM. A SYMPOSIUM.

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REV. W. S. SMITHERS.
REV. JAMES H. ROSS.

BELOW are given the replies received in
answer to the following letter of in-
quiry:

MY DEAR BROTHER: What should be the
attitude of ministers toward the "Higher
Criticism," or "Criticism," of the Bible so
called?

Please give us immediately your first
thoughts, in briefest form, for a symposium
for our columns.

FRATERNALLY YOURS,
CHARLES PARKHURST.

Rev. Daniel Steele, D. D.
Acting Professor of New Testament Greek and Exegesis,
Boston University.

Abstain from wholesale denunciations before read-
ing what the Higher Criticism has to say. Even
then do not dogmatize unless you are an expert in
the Hebrew language. This is a battle to be fought
by the few, not by the many. So long as the Old
Testament as a whole has the endorsement of Jesus
Christ, the fountain of inspiration, the truth in-
alienable, I shall not lose any sleep through fear that it
will be destroyed by the advancing scholarship of the
world. The Word of the Lord endureth forever. Do
not drop your revival work in order to defend it.
When you have time, read up.

Rev. William J. Tucker, D. D.
President Dartmouth College.

Ministers should remember, to begin with, that
arbitrary theories of inspiration, and artificial views
of the Bible, have made the Higher Criticism nec-
essary. Something had to be done in the interest of
faith, as well as of historical criticism. Then, I
think that ministers should avail themselves of the
results of the Higher Criticism. The facts are now being set forth in such
way that any intelligent minister can form a careful
opinion, even if he is not an expert. He can judge
of the matter as well as he can of any like historical
matters. Then, ministers should put the assumed
results of criticism, whether in the larger and more
Scriptural view of the Bible which it gives, or in new
and larger interpretations of the truth which it de-
clares, to the best practical use—as witness George
Adam Smith's sermon on Isaiah.

Rev. O. P. Gifford, D. D.
Pastor Immanuel Baptist Church, Chicago.

The minister's attitude toward "higher critics"
should be an attitude of sympathy. They are doing
a needed work. We had far better pray for them
than to denounce them. Few ministers are well
enough equipped to do the work they are doing. So
fast as their results commend themselves to men we
can trust, who are competent to pass judgment, we
should accept such results. Critical work of all
kinds should be welcomed.

Rev. William F. Warren, D. D., LL.D.
President Boston University.

The Higher Criticism of the Bible is as old as the
Bible. Indeed, the supreme, world-historic achieve-
ment of the Higher Criticism was the settlement of
the sacred canon in the early Christian Church.
Since that time, from standpoint friendly and un-
friendly, the devotees of this line of study have often
—in fact, in recent centuries almost constantly—
based themselves in reconsidering with utmost care
the arguments for and against the conclusions origi-
nally reached, but with no decisive result. That is
to say, they have not proved to the satisfaction of
any jury of twelve candid and unprejudiced scholars
of any country that any book of the canon was
wrongly placed therein, nor that any uncanonical
book ever written in any language in any age ought
justly to have been included among the canonical.

This is one fact that the preacher will do well to
note.

A second is this: In no generation have the higher
critics agreed in their most important conclusions.
Today, in really vital things, they are as far from
agreement as in any previous age. Some hold and
teach that God never predicted an event, or wrought
a miracle, or undertook the redemption of mankind,
and furthermore that it is the manifest duty of the
Biblical critic to show on rational principles how
such a delusion as the Christian faith on these points
must have arisen from the ignorance and barbarity
of those among whom it first appeared. Some, on
the other hand, hold that from generation to genera-
tion the results of Biblical criticism steadily confirm
the Christian faith, and vindicate it ever anew. Some
stand scattered along between the opposing camps,
and — so their own acumen and scholarship find due
recognition — seem not to care a dot about anything
else. The attitude of the preacher to these three
groups must be as different as is their attitude toward
the truth that has made him free.

Finally, experience teaches that historical accounts
handed down from generation to generation unchal-
lenged and untested, especially when these are in-
creasingly blended with the growth of great institutions,
perpetually tend to recede from the realm of clear
mental apprehension, and, in the mind of the trans-
mitter, to take on a character more or less unreal, life-
less and ineffective. As men have been and are, it
seems as though the only remedy for this were a per-
petually renewed personal appropriation and living
over of the past in thought and feeling and purpose.
And as men have been and are, it would also seem as
if, even in the realm of the highest and most precious
of all knowledge, the challenges of a criticism which
in the interest of truth can even question the truth,
were about the only thing capable of holding them to
this lofty and strenuous spiritual activity whereby
alone the past can be made to live and truly to serve
the present. But if these things are so, it would ap-
pear more than probable that any church, or any
mind, that knows nothing of these questionings of
the most unquestionable of its possessions, knows
not as yet the value, or indeed the tenure, of its most
divine possessions. Remembering this, the wise
preacher will recognize in all loyal, truth-seeking
Biblical criticism now and evermore an activity of
Christian mind honoring to God and vitally edifying
to his church.

Rev. Edward Abbott, D. D.

Rector St. James' Protestant Episcopal Church,
Cambridge.

I think that Christian ministers ought not to be
despise the Higher Criticism, so called, or to be afraid
of it; to ridicule it, or to bow down to it; to be car-
ried away by it, or to try to stamp it out, which latter
they cannot do; but to treat it with attention and
respect when it deserves such treatment, to prove all
things that it proposes, and to hold fast that which is
good.

Rev. William R. Clark, D. D.

Pastor Boston St. M. E. Church, Lynn.

The Higher Criticism is a scientific method of ex-
amining literature as to its structure, truthfulness,
authorship, dates and trustworthiness. It is now
being applied in all scholarly re-readings of ancient
literature. It is inevitable that the Bible should not
be made an exception. But there is a school of
"higher critics" who are oblivious to the grand pecu-
liarity of the Bible which differentiates it, as a literary
production, from all other literatures — its experi-
mental character. The Bible is a book of experience.
Its religious teachings have their complement and
confirmation in Christian consciousness. Yet these
critics start, for example, with the assumption that
disbelief in miracles is a foregone conclusion, whereas
the reverse of this is true with Christian believers.
To them it is not a thing incredible that God should
raise the dead, for a greater resurrection has been
wrought within their own souls. It is not difficult
for them to accept Christ as God incarnate, for He
dwells in companionship with them throughout the
world. This inward communication of God with the
soul is as literally a phenomenon to be included in
the induction of these critics as any facts in, or
correlated with, the Bible. The unscholarly and
fatal defect of setting aside this prime factor disquali-
fies these writers to be received, except with very
great reservations, as guides in structural studies of
the Bible.

But there is another school of "higher critics"
who are thoroughly Christian in their spirit and
methods. While ranking with the first scholars of
the age, they are as loyal to Christ and the Bible as
they are to their personal convictions. They are the
John Baptists preparing the way for a more in-
telligent, widespread and enthusiastic reception of
the Bible. Hitherto their work has been destructive,
and its completeness does not yet appear. In the
near future it will become constructive, and then
it will bring its grander re-enforcements to the evi-
dences of the Bible, and give it a new lease of life
upon the thinking world.

The conclusion is, that the attitude of the Christian
minister toward the Higher Criticism should be that
of patient research and discriminating judgment,
with alertness for all signs of truth whatever their
setting, and aloof alike from unquestioning acquies-
cence and supercilious patronage.

Prof. Olin A. Curtis, S. T. D.

Chair of Systematic Theology, Boston University.

For the sake of answering your question clearly
as well as briefly, I will take the liberty of dividing the
higher critics into groups, as they appear from my
standpoint. The principle of division is in this ques-
tion: What does this higher critic do with such su-
pernatural features of the Bible as the predictive
element in prophecy, and all the recorded miracles,
culminating in Christ's birth of the Virgin Mary,
His resurrection and His ascension? If the critic re-
jects them all, I put him into (1) the left wing. If he
rejects one or more of these supernatural features,
but does not reject all of them, I put him into (2)
the center of the critics. If he accepts all of these
supernatural features, then, whatever may be his
conclusions as to literature or history, I put him into
(3) the right wing.

With this classification in mind I can quickly an-
swer your question. The preacher should discrimi-
nate. Toward the first group there should be un-
relenting hostility. The attitude should be like that
of Professor Robertson of Glasgow University in the
Baird Lecture for 1889. Toward the second group
there should be firm, patient watchfulness. In my
judgment they are doing vast harm. They under-
mine the faith of Christians who could not be
touched by any one in the left wing. Yet they are
sincere men and should be met with serious argu-
ment rather than with the cheap, harsh epithet. A
crude, noisy, extemporaneous, Billingsgate quarrel
never settles any question, and never helps any one,
excepting the devil. Toward the third group there
should be the most friendly appreciation. In this
class are the men who, as Franz Delitzsch puts it,
"believe in two world-systems, not merely in one,
in which the Miracle would drill holes." In this

class are the critics who will protect everything
essential to our Christian faith, and yet will free the
Word of God from all the false and arbitrary no-
tions which have gathered about its sacred pages.

Rev. A. E. Dunning, D. D.

Editor Congregationalist.

The editorial in ZION'S HERALD of Feb. 8, "Shall
We Kill the Modern Prophets?" well expresses my
view of the attitude which ministers should maintain
toward the Higher Criticism. The HERALD is hold-
ing the conservative, intelligent, Christian position
in this matter.

Rev. J. R. Day, D. D.

Pastor Calvary M. E. Church, New York City.

Let the higher critics criticize. They are among
the best friends of the cause, for when the objections
to the Scriptures are examined by scientific methods
by the scholars of the land, the easier will it be for
the pastors to go on with their work. The Bible has
fallen into an entirely new age, and is confronted by
facts and discoveries unimagined in the time of the
King James revision. Language itself has wonder-
fully enlarged and progressed. Is there anything in
all of this that contravenes the Book as a source of
divine authority, or is the Book as a source of its
teaching misunderstood? Let the scholars whose schol-
arship and time and help fit them for this work ex-
amine and tell us. For one I hail as a fellow-worker
every honest critic in the Biblical field today. The
Scriptures being in all essentials true, it is a good
thing to have the verdict of the profoundest scholar-
ship in the land to that glorious fact. There are
thousands of sincere and reverent minds that will
not be satisfied until they have it, consequently timid
minds who object to it are hindering the Gospel. If
there are misinterpretations and errors, we cannot
know them too soon. The church or the world gains
nothing by perpetrating error, however fondly cher-
ished or secretly associated. We preach the Gospel
because we believe it to be true, and that is the only
reason on earth we have for preaching it. If we are
preaching anything that is not true, we cannot find
it out too soon.

Men who are hunting for light are not the enemies
of light, and if they find it in the Bible, will rejoice
in the discovery. We show little faith in our cause
when we forbid a man to come into it with his own
light and search it thoroughly. We ought to thank
him for whatever he truly and undoubtedly finds,
whether we are vindicated or not. Throw open the
doors and tell the scholars to come and stay until
there is nothing more to be known. If the Bible will
not stand that test, tenderly lay it aside and go on
without it.

But, never fear, the scholars expect to find it the
Word of God. It will be a necessity to mankind
while human nature is what it is. Its roots are all
through human nature, and its fruits are transformed
human nature. The higher critics must not forget
to make a special study of human nature as one of
the great determining factors in the mighty prob-
lem. Only don't let the higher critics hastily deter-
mine the matter. Remember the revisions of science
in the last half century. Above all things, a higher
critic should not dogmatize.

Rev. William R. Newhall.

Principal Wilbraham Academy.

The attitude of the minister toward the Higher
Criticism ought to be appreciative, yet watchful;
friendly, but by no means credulous. This scientific
inquiry is neither to be silenced nor sanctioned by
an "amen." Patient, prolonged study of the Scrip-
tures, even with no loftier purpose than to secure
controversial ammunition, will yet yield a heavenly
harvest.

Joseph Cook.

There are five kinds of Biblical criticism — the
textual, the historical, the archaeological, the philo-
sophical, and the experimental. The Highest Criti-
cism is the combination of these five methods of re-
search. When these five fingers, textual, historical,
archaeological, philosophical and experimental, all
shut toward one palm, you have what I call the
Highest Criticism. And the answer to the Higher
Criticism is the Highest. And only the Highest is
fit to be preached in the name of the Most High.

Boston, Mass.

Rev. Hosea Hewitt.

Pastor M. E. Church, Woodford, Me.

There is truth in the Higher Criticism. But there
is in the present "nervous" condition of feeling the
utmost need for discrimination and care in avowing
sympathy with a movement around which popular
religious suspicion has gathered like clouds around
the summit of a mountain. After a careful and
more or less thorough investigation of the whole
subject for some years, with strongly conservative
leanings, I am convinced that the church will have
to face the truth and readjust her unwritten creed to
the almost unanimously supported findings of schol-
arly experts. Fortunately for Methodism, there is
no dead hand — no written creed to hamper our free-
dom in this matter. This readjustment, however,
ought not to be done in haste or on insufficient data.
Conservatism is ever safe, and here especially,
where, on important points — as, for example, the
relative dates of the documents composing the Hexa-
teuch, viz., the Johannean, Elohistic, Priestly Code,
Deuteronomio, and Das Heiligkeitsgesetz or "Law of
Holiness" — leading scholars, German, English and
American, are divided; as also on the Mosaic au-
thorship of, as distinct from authority for, the Deu-
teronomy in its present form. In fact, the question
right through is almost wholly one as to authority
and not as to authority — the Mosaic authority for
the essential laws ascribed to him being very gener-
ally conceded by critics, with the exception of a few
German extremists. The result will be that our
faith will ultimately rest on the solid and immov-
able foundation of a doctrine of Revelation as dis-
tinct from a doctrine of Inspiration — a doctrine
which has never been clearly formulated or defined,
and which has been held and is today held in every
variety of form.

I think, however, while modestly and fearlessly
accepting the truth, we ought most sedulously to
avoid planning our faith to the dictum or dicta of a
particular champion. No man is better equipped
for leadership in the Higher Criticism in America,
as to Oriental scholarship and thorough acquaint-
ance with Semitic literature and the whole apparatus
criticism of the Old Testament, than Dr. Briggs. His
mastery of the entire subject is more thorough and
comprehensive than that of either Dr. Green or Dr.
Bissell — his only rivals in this field on this side the
water. But he is totally unfit, by tone and temper,
to lead where temper and tone are supremely impor-
tant. Truth even in the intricate realm of scholar-
ship requires a meek and quiet spirit, even more
than a disciplined intellect, to detect and appreciate
it, and Dr. Briggs is wanting in this sovereign qualifi-
cation.

Some months ago I read Robertson Smith's "Bur-

nett" lectures, not yet all published, on the subject
of sacrifice, which is the soul of the Mosaic priestly
ritual. I have been carefully studying Driver's re-
cently published "Introduction," and the "Apolo-
getic" of Dr. Bruce where it touches on the subject,
published a few weeks ago in the same series. I
shall take up Briggs' last book as soon as I have a
few hours to spare and study him, together with
Wellhausen, Kuenen and Noldeke. I do this be-
cause I consider it every man's duty, so far as he
has opportunity, to investigate these questions and
control public opinion by intelligence and knowl-
edge rather than by the rusty and barbarous old
methods of denunciation. As I said before, we need
care and courage, and courage and care, but, above
all, loyalty to truth as the disciples of Him who
"lighteth every man that cometh into the world."

Rev. Charles F. Rice.

Pastor M. E. Church, Leominster.

The attitude of ministers towards the Higher Criti-
cism of the Bible should be friendly, as becomes
men who care more for truth than for preconceived
opinions, and are especially desirous to know all
that may be known of the Book which contains the
revelation of God to his children.

It should be cautious, for rash and premature con-
clusions of individual critics should be carefully
distinguished from those results of painstaking
study and accurate scholarship in which there is
general agreement.

Above all, their attitude should be that of rever-
ent students, whose desire to know the truth con-
cerning the contents of the Bible is prompted not by
idle curiosity nor the spirit of captious criticism,
but by a deep love for the "Book of books," and a
firm confidence that the more thorough the study of
it, and the more nearly correct the knowledge gained
of its character, the greater will be its potency for
good.

Prof. H. G. Mitchell, S. T. D.

Chair of Hebrew and Old Testament Exegesis, Boston
University.

Years ago, when I was studying in Germany, I
took a trip to Berlin on purpose to see the pictures in
that city. I was especially eager to visit the Royal
Museum, where some of the finest works of art in
the world are exhibited. I have been there several
times since, but I shall never forget the impression
made by that first visit. It was so confused and un-
satisfactory. From Berlin I went to Dresden to be
delighted and profited beyond measure. What
made the difference? It is easily explained. I hap-
pened in Berlin when the Museum was being remod-
eled and when, in consequence, the pictures were in
disorder. Those that I was allowed to see were not
all hung, and those that were, were not always in
their proper places. Some of the rooms were
"closed to the public," because, as I found, after
paying a liberal fee to get into one of them, their
contents were piled on the floors in the utmost con-
fusion. In Dresden, on the other hand, all was or-
der and harmony, so that only a few hints from a
guide were needed to make me feel at home in the
gallery. From that day that I have never ceased
to be grateful to the King of Saxony for employing
as he did, experts in such matters to arrange that
wonderful collection, so that one can not only see all
the pictures at their best, but easily find each one's
place in the history of art, and thus learn to appre-
ciate its real value.

The Bible, with its precious contents, may be
compared to a great gallery. Its truths are the pic-
tures. Each of them has a value of its own; but it
is not the effect of any of them greatly enhanced by
some knowledge as to its date and the circumstances
attending its origin? This has always been felt to
be the case. Turn to Psalm 3 and find proof of it.
The first verse states that this Psalm was written by
David — "when he fled from Absalom his son." See
also Psalms 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60,
63, and 64. In all these cases the note introducing the
Psalm has been preserved for the sake of giving
vividness and effectiveness to the composition. Now
what some one has done, or tried to do, for these
Psalms, scholars are now trying to do for the whole
Bible. They are not trying to spoil, much less steal,
our pictures, they are simply trying to rehange them
in their proper order and in such a light that they
will only be more interesting and effective. What
should be the attitude of the minister toward these
Biblical scholars (I dislike and avoid the phrase,
"higher critics," especially when spelled with cap-
itals)? Is not the answer plain? What should be
the attitude of the guide, in a gallery, to the cur-
ator? Certainly not a hostile one, unless he wishes
to destroy his own efficiency, and thus, perhaps, de-
ceive those whom he ought to be anxious to serve, of
needed assistance.

Rev. William I. Haven.

Pastor Saratoga St. M. E. Church, East Boston.

Ministers should be specially interested in the
Higher Criticism, as it has to do with the form, and
in part with the substance, of the message which it
is their business first to understand and then to de-
clare. The ordinary pastor may not be able to fol-
low the specialists into all their details of argument
where grammatical construction and the use of words
are involved, but he should be able to grasp the chief
lines of the argument, and to see if the reasoning is
sound. The general conclusions are as his com-
mand for the higher critics are careful today to
translate into ordinary phraseology the results of
their work. These general conclusions should be
considered and weighed, and where satisfactory to
the reason, adopted and made the working hypothe-
ses of one's study of the Scriptures. This will give
vitality and liveliness to one's Bible study, and in
time, if well mixed with the other necessary ele-
ments of good preaching, will give vigor and author-
itativeness to the pulpit utterance, causing it to com-
mand the attention and respect of this critical yet
reverent age.

It seems to me the kind of work which the study
of the Higher Criticism requires is especially well
adapted to give to ministers mental and spiritual
freshness, shaking them out of the sleepy habits of
traditionality, and arousing them to the fact that
they have a living message to synthesize. Was it not,
in part, because they were in sympathetic touch with

the criticism of their time that Luther and Wesley
were such forceful ministers of the Word?

Rev. Robert MacDonald, D. D.

Pastor Warren Avenue Baptist Church, Boston.

The minister's attitude toward the Higher Criti-
cism (if you mean that championed by Profs.
Harper and Briggs and their school) should be
friendly. It must be remembered that they are deal-
ing only with the historical setting of the Old Testa-
ment books. In my opinion, after these settings are
corrected, recast, and furnished, that priceless jewel,
the Word of God, will shine forth the clearer, and
the Bible from Genesis to Revelation will become the
dearer in consequence.

Rev. George M. Steele, D. D.

[Methodist Episcopal.]

I take it that the attitude of ministers toward the
Higher Criticism should be somewhat as fol-
lows: —

1. That of earnest students of the subject so far as
may be practicable. It certainly is not possible for
all, even well-educated ministers, to give time and
energy to the most extensive or the most scientific
study of this question. But it may be done to some
extent, and a candid bearing should be given to the
reports of those on both sides who have the ability
and opportunity for adequate investigation.
2. To reflect that the truth does not always come
through men of the highest learning or the greatest
talent. Such men have made marked failures, fre-
quently, in the past. The devout and earnest be-
lievers, and most obedient souls, though of mod-
erate intelligence, have often had more of the essential
truth than those of the loftiest scholarship and the
highest scientific attainments. There was a time
when nearly all the scholarship of the Christian
world was arrayed in support of certain most pre-
posterous dogmas of the Roman Catholic Church.
The best scholars of the New England churches
were once almost wholly on the side of dogmas of
which it must now be said there is "none so poor to
do them reverence."
3. To wait. Much has been achieved by this sim-
ple method. It is more frequently than otherwise
the case that science, even the "advanced science,"
is not a faculty. History is everywhere strewn
with the wrecks of scientific systems, the supporters
of which fondly proclaimed had come to stay.
They had not "staying qualities." How rapidly they
have been displaced there is no space to tell.
4. Not to have too much faith in majorities. Faith
is not to be established by a plebiscite. Time and
again the larger number of voters have been on the
wrong side. As we have seen, this has been the case
often with a majority of the scholars and "advance
thinkers."
5. To hold fast to the old doctrines until some-
thing better is firmly established. There are cer-
tain supposed truths that have done excellent service
all along in the past. The belief that the Bible is the
Word of God, and that what it says God says, has
had a mighty influence for good in the past. It is
not to be relinquished without some obviously au-
thoritative sanction.

Auburndale, Mass.

Rev. George A. Gordon, D. D.

Pastor Old South Church (Congregational), Boston.

While it is true that much of the Higher Criticism
needs criticism, it is also true that much more of it,
particularly that current in the English language and
carried forward by British and American scholar-
ship, is in no sense a menace, but an indispensable
setting and help for the vivid appreciation of the his-
tory of divine revelation recorded in the Bible. For
an intelligent ministry the "higher critics" are
heavenly gifts of wood and drawers of water — the patient,
indispensable and sublime drudges who prepare the
way of the Lord. For an unlearned ministry
nothing can be of much value; and one of the surest
ways to sink our profession in public esteem, to lessen
our hold upon the public mind and diminish our in-
fluence in the formation of belief, is to assume an
attitude of hostility toward servants in the kingdom
of God who in special scholarship are infinitely more
competent than we. If ministers could but realize
that the universal and imperishable part of the Bible
is utterly beyond the reach of all criticism, and that
it verifies itself in the universal and imperishable
part of man, they would bid the "higher critics"
Godspeed. Taken as a whole, the Higher Criticism
means almost a re-discovery of the Bible, particu-
larly of the Old Testament, and the re-investment of it
with supreme power — the power of verbal infallibil-
ity and absolute inerrancy, but of the profoundest
human interest and the highest spiritual authority.

Rev. James Mudge, D. D.

Pastor M. E. Church, Clinton.

As to the Higher Criticism, it is to be hoped that
some ministers will cease to make fools of themselves
by denouncing what is perfectly evident they know
nothing about. And it is to be hoped that all minis-
ters will have enough love for, and confidence in,
the truth not to be alarmed at any honest, careful study
of the Word. Extensive changes may be required
in some of our ideas about the Bible. Some old be-
liefs have gone, and it looks exceedingly probable
that more will have to go. What of that? Because
we give up some traditional notions about the Bible,
notions founded on the false scholarship and imper-
fect investigation of the past, it by no means follows
that we are giving up the Bible. Why should any
one suppose that? The Bible will stand all the more
firmly because of the changes. Indeed, it is only by
thoroughly proved and attested facts that it can stand
firmly at all. As fast as facts come along it is our
business to welcome them. Nothing less than this is
compatible with loyalty to God.

Rev. William Hayes Ward, D. D.

Editor Independent.

The proper attitude of ministers towards Higher
Criticism of the Bible is to be governed by who the
minister is. If he is a man of scholarly ability, his
business is, by his own study, either original or sec-
ondary, to help forward any new investigation bear-
ing upon religion or upon anything else in which he
takes an interest. If he feels himself incompetent to
understand or follow such a discussion, it is his busi-
ness to hold his tongue and attend to what he can un-
derstand. If any new line of pertinent study is de-
veloped, it is the business of the representative schol-
ars of the church to be the leaders in it, without
prejudice and without fear. If they are honest
Christians, they are after the truth more than they
are after any confirmation of a cherished belief. The
attitude of many Christian preachers some years ago
toward new developments in science was scandalous,
and calculated to drive many young men into infidel-
ity. To reject without examination probable deduc-
tions of science on theological grounds was treason.
To say that we will wait until science has come to a
unanimous conclusion is childish. No one has such
obligations to take the lead as those who worship a
God who is Truth. Our business in reference to
Higher Criticism is precisely the same as in regard

to natural science. We must be in the forefront —
make the first advances; and if in any case there is a
retreat necessary from positions that have been held,
we should lead the retreat, and not be driven to it.
The best friends of the Bible today are those who,
with reverence towards God and love of truth, are
the leaders in these critical investigations.

Rev. David Sherman, D. D.

[Methodist Episcopal.]

In the scholarship of today the higher critics lead
the martyr column, as the astronomers and geologists
led a while ago. With admirable courage and as-
surance often excessive, they advance into a partial-
ly explored country, confident that it abounds in
gems and gold, but as yet unable to give its exact di-
mensions or utmost boundary. To attain entire har-
mony among themselves and to transform their
knowledge into science, evidently requires much fur-
ther investigation. Explorers are traditionally con-
fident, and the public is obliged to await the labors of
the redeemer. Meantime the clergy should remain
equable, candid and sympathetic with all honest ef-
fort to attain the utmost truth in regard to the early
Biblical records, and be ready to accept such results
as have been really attained by their investigation.
Whatever may be the final outcome, we may safely
commend the zeal and wide research of the great
scholars who have interested themselves in the new
learning, and rejoice in the fresh light they have been
able to shed on the general field of Biblical study.
We ought to learn something from the past. Ad-
vances in scholarship have invariably won. The op-
position of ignorance has invariably given way to
knowledge. If all their claims have not been finally
recognized, the advance scholars have made real
gains which have in due time been recognized. So
it will be here. These scholars of conceded ability,
these experts in Biblical learning, are not totally de-
ceived. We may be sure the world will accept only
what they really find. To consider, weigh, digest,
and, if need be, eliminate, will be a safe rule to fol-
low. If they bring from their investigations any
valuable results, we need have no fear that they will
work damage to the great Book which has endured,
without harm, the severest scrutiny of adverse criti-
cism. The enemy, even, has often contributed to the
interests of truth. "Be not afraid; only believe."

Brookline, Mass.

Rev. Bradford P. Raymond, D. D.

President Wesleyan University.

The preacher who intends to be most serviceable to
the thoughtful and questioning young people of his
congregation must know something of the Higher
Criticism. If we shy at the spooks we foster the
unrest and sacrifice the confidence of those whose
confidence we can retain only by frankly acknowl-
edging the situation and showing that the facts can
be explained without sacrificing the essentials of the
faith. Read both sides, but read with the question
in mind — What is left, after all has been said? It
will appear after all that there is a pretty substantial
revelation in the sweep of things from Abraham
to Christ, and that no modification of a confessedly
imperfect record can alter that fact. Hold on to the
things that cannot be shaken, and encourage

Our Book Table.

THE YOUTH OF FREDERICK THE GREAT. By Ernest Lavisse. Chicago: S. C. Griggs & Co. Price, \$2.

This is a translation by Mary Bushnell Coleman from the French of M. Lavisse. It is really two biographies in one—that of Frederick William, the father, and of Frederick the Great, the son. Generally only a few pages are devoted to the early education of distinguished men, but here we have practically a complete volume devoted to it. It is one of the reasons why this book is so very fascinating; and one does not so much wonder that Frederick the Great was not so much a general, politician, diplomat, and intriguer as he was, when one considers the training he received and the things he saw and heard, as portrayed by M. Lavisse. The translation is smooth and simple.

THEOLOGY CHRIST TO GOD. By Joseph Agar Beet, D. D. New York: Hunt & Eaton.

Dr. Beet applies and truly says that these lectures, delivered to his students, are designed to be the primary steps in the accurate study of systematic doctrinal theology. The five parts of this able and scholarly discussion are: "Preliminaries," "Justification through Faith," "The Death of Christ," "The Son of God," and "The Resurrection of Christ." We are greatly pleased with this book because it is a volume which will strengthen the essential arguments which can be adduced in defense of the truth of the essential claims of Christianity. These essential claims, we may say, are the above grand divisions of Dr. Beet. There is in all of the author's discussion such a breadth and scope that one recognizes at once the depth of his own faith and the candor of his own mind. We will quote a paragraph from the fourth lecture:—

"The moral teaching of Christ compels us to believe that God smiles only on those who obey his commands. This being so, it is psychologically impossible for us to believe that God gives us his favor until we are ready to forsake sin, or to believe that God smiles upon us while we are content to continue in sin. For, manifestly, no one can be favored against his will. In other words, the law which says, with an authority which we cannot question, 'The soul which sins will die,' makes saving faith impossible except to those who are willing to give up sin. Moreover, a sad experience revealed to us our utter inability to render the obedience which God requires. Consequently the promise that God will receive into his favor all who believe the Gospel, involves a promise that he will work in them the obedience he requires. And justifying faith becomes an instrument not only that God now receives into his favor who believe the good news of salvation, but also that from the moment we believe he will give us power to conquer sin. It is also evident that the promise that he will exercise saving faith unless we actually turn from sin. For we cannot believe that God smiles on us while we do that on which he frowns."

LIFE OF CHRISTIAN DANIEL RACH. By Linah D. Cheney. Boston: Lee & Shepard. Price, \$3.

This biography is both original and a compilation of other biographies, etc., relating to this comparatively unknown German sculptor. It will at least stimulate to a thorough acquaintance with the life of Rach, and if, Mrs. Cheney's object will be accomplished. Of Rach's position in art she says in her last chapter:—

"In the last half of the eighteenth century monumental art, which had found a grand but solitary representation in Schluter, had sunk to more meaningless decoration, in which it mirrored the life of the time. A change was inevitable. It took place on the other side of the Alps through Canova; on the German side through Danneberg; in France through Rodon and Chaudet. It reached its climax in the Walden Schadow and Rauch. Thorwaldsen developed the classic style; Schadow brought out a noble manner; while Rauch, as we have seen, fused these two influences in their best development on the realistic side by his monumental statues, on the ideal by his circle of Victorians, and in rich combination in his statue of Queen Louise, the Polish princess, the Albert Dürer, and many minor works. He followed the path opened by Thorwaldsen in the use of bas-relief, and developed the true principles of realistic expression in this important branch."

CHRIST ENTERED IN THE INDUSTRIAL WORLD. By Charles Roads. New York: Hunt & Eaton. Price, \$1.

This volume contains a thorough and able discussion of the underlying principles which should control all the relations between the employer and the employed, the capitalist and the laborer. We imagine that some so-called Christian capitalist or corporation will discover, if these pages are read carefully, how far away they are from the ideal which Mr. Roads amply demonstrates is the ideal of Christ. Jay Gould, with all his faults, is not a pattern for a multitude of his Christian (?) capitalist critics in that he generally paid his employees; and who shall say that the least of the virtues which should characterize a Christian who employs labor? From the standpoint of being at once a volume on political economy and Christian sociology, this of Mr. Roads is the best we have seen lately. We hope it will be widely read.

THE REVELATION. By Rev. T. P. Briggs. James H. Karle. Boston. Price, 75 cents.

In putting the book of Revelation into poetry, Mr. Briggs has done for this most mysterious book of the New Testament what has been accomplished for other books. It reads to the rhythm, we may say that it is smooth and musical; and in regard to the exposition, we are pleased to find that it is clear, strong, and untainted with those extravagant opinions and views which have damaged the influence of the book. The publisher has given it a handsome setting.

ON WILDERNESS AND HOW I CAME THERE. By F. W. W. W. W. W. New York: Hunt & Eaton. Price, \$1.

Many books have been written about the wild by those who passed through it. Generally those books have been written by officers, and it is therefore a pleasure to have one from a private; for, strange as it may seem, the experiences of a private are not always the same. At least, they must look at some events and from a somewhat different standpoint. Private Smith, who was a Yankee boy of fifteen in Company K, 14th Illinois Volunteer Infantry, during the war, has given a very graphic account of his warlike life. Old soldiers and boys with a martial spirit, i. e., all boys, will find these pages interesting. Rev. Joseph Gatch Bonnell edited the volume excellently.

THE UNMARRIED WOMAN. By Eliza Chester. New York: Dodd, Mead & Co. Price, 75 cents.

Published in the Portia Series, this volume contains a complete set of marital homilies for the unmarried, or the married, woman who will read with interest, and from which each will be able to derive much valuable suggestion. The author points out the reason why so few or many marry foolishly, and also the advantages of the single life. The author's purpose is most skillfully accomplished.

THE LANCER, CROSS AND CANON. By W. H. Milburn, D. D. New York: N. D. Thompson Publishing Co.

In this volume the blind Chaplain of Canterbury has attempted to tell—and has succeeded in the attempt—the story of the Mississippi Valley explorers. Naturally, both

on account of the subject itself and the man who writes about it, these pages are very thrilling and fascinating. The West is a great country, and the story of its settlement is crowded full of heroism and self-sacrifice, though often there are marks of cruelty and oppression. There are few books of such a popular character which give in a more faithful way the history of the development of the West during its earlier days. It will be impossible for us to give, in a word only, the praise for the volume. The titles of some of the chapters will indicate the scope and interest of the book: "Small Span Have the Valley?"; "The Red Man and the War of Pontiac"; "Shall Kentucky be the Fifteenth Star in the Flag?"; "John Charles Fremont, the Pathfinder"; "Three Typical Backwoods Preachers"; "The Bench and Bar." The illustrations are abundant.

ELEMENTS OF DEDUCTIVE LOGIC. By Noah K. Davis, Ph. D., LL. D. New York: Harper & Bros.

A smaller and less comprehensive treatise than "The Theory of Thought," by the same author, this volume is intended for the use of undergraduates. For its purpose it is a very excellent manual, at once clear, concise, and altogether admirable. Indeed, we rarely handle a volume of the same character that better meets the demands of the teacher of elementary logic and of the average student. The arrangement of the work is excellent.

STUDIES IN EPIHIANISM. By A. R. Cooke. Fleming H. Revell Co.: New York.

This small volume embraces ten discourses upon this famous Epistle of Paul. Mr. Cooke is critical and unorthodox in his treatment; and his studies, which follow the expository method, are adapted to call attention to the real significance of Ephesians.

NULLIFICATION AND SECESSION. By Caleb William Loring. G. P. Putnam's Sons: New York.

The complete title of this volume is, "Nullification, Secession, Webster's Argument and the Kentucky and Virginia Resolutions Considered in Reference to the Constitution and Historically." Mr. Loring's aim is, therefore, to clearly set forth the argument of the North on this once vital question, for it has not always been clear, even to the minds of many in the North, that Mr. Webster had the right of the argument. The book is a valuable contribution to historical and political literature.

LET HIM FIRST BE A MAN. By W. H. Venable, LL. D. Boston: Lee & Shepard.

Written in an exceedingly pleasant style, these essays are packed full of genuinely valuable information for all kinds of teachers and for all those who are anxious to help themselves to a better education than the now passes. What is man the author defines, and then by innumerable suggestions and lessons, he tells how man can be brought up to the highest ideal. In these bright and thoughtful essays there is much to reflect upon and much to stimulate.

PROMETHEUS UNBOUND. Boston: D. C. Heath & Co. Price, 65 cents.

This edition of the poem by the unfortunate and eccentric English poet, so much loved and so much lamented, is published in the English Classics series, being edited by Vida D. Scudder, M. A., professor in Wellesley College. There is a fine introduction and very valuable notes, with also, some "suggestions," covering about twenty pages. As a text-book its value will be readily understood.

DAVID ALDEN'S DAUGHTER. By Jane G. Austin. Boston: Houghton, Mifflin & Co.

Mrs. Austin, in this volume, has gathered a dozen stories of that rich and fragrant Puritan flavor so well caught by her in her "Standish of Standish" and other books. Excepting, perhaps, the first story in this volume—which gives its title—these tales are sad. But they are all told in Mrs. Austin's pleasing and simple style.

JOHN WYCLIF. By Lewis Sergeant. G. P. Putnam's Sons. Price, \$1.50.

We have become so accustomed to call most favorable attention to the biographies published in this series—the "Heroes of the Nations"—that this last one but makes it necessary for us to emphasize the statement that all of them are scholarly and comprehensively complete. This series will make a fine addition to any library for whatever biographies one may have, and will surely find here a volume to read in order to get a quick and wide-sweeping view.

THE WELL-DRESSED WOMAN. By Helen Gilbert Knapp. New York: Fowler & Wells Co. Price, \$1.

The subject of dress-reform among women is of so much practical importance that such a book as this will help towards accomplishing the much-desired end. Mrs. Knapp discusses the matter ably, gives wise counsel for correcting abuses, and plainly attaches the blame where it belongs—to the woman herself. From the standpoint of being at once a volume on political economy and Christian sociology, this of Mr. Roads is the best we have seen lately. We hope it will be widely read.

THE INTERPRETATION OF NATURE. By Nathaniel Schaffner. Schaffner, Boston: Houghton, Mifflin & Co. Price, \$1.25.

Prof. Schaffner has here entered into one of the most scientific-theological discussions of nature. It is not a book on science nor on nature, but a combination of both, if we modify the first by the word Darwinism and the second by the word natural. And yet these studies will be found to be suggestive, and the preacher will discover some facts that he may profitably apply in the preaching of the Gospel. The book-rock of the Gospel and the bed-rock of nature, so to speak, are the same. This fact will not escape detection, if only faintly, in this "interpretation."

Magazines and Periodicals.

The *Quarterly Review* of the M. E. Church, South, is an able and scholarly periodical, and presents an inviting list of timely papers in the last issue. "The Sunday school: Its Place and Purpose in the Christian Church," "Henry Timrod," "Prayer and Providence," "The Will of the Wisp," "Woman as a Breed Winner," "The Governing Body in Methodism," are some of the topics treated. (Publishing House M. E. Church, South: Nashville, Tenn.)—The *Critical Review* of theological and philosophical literature, edited by Prof. E. D. F. Balguy, is an English quarterly of inestimable value to the preacher and student. The January number presents an important table of contents, including, among other papers, critiques of Bruce's "Apologies," "Duhm's 'Jesaja,' Baethgen's 'Commentary on the Psalms,' Porcher du Bois's 'Sociology of the New Testament,' Bosanquet's 'A History of Aesthetics,' Driver's 'Sermons on Old Testament Subjects,' (T. & T. Clark: 38 George St., Edinburgh. Charles Scribner's Sons: New York.)—The *May*, 1892, of the late Martha J. Lamb, editor of this periodical since 1883. The magazine is now the property of the National History Company, 132 Nassau St., New York, and will be edited by Gen. James Grant Wilson. There is a most inviting list of papers this month.—The *Westminster Review* for February opens with a paper on "Arthur Young," by Francis Seymour Stevenson, M.

P. "Suffering London," "Parisian Vignette," "Greece of Today," "The Capacity of Women for Industrial Union," are the titles of some of the other articles. (Leonard Scott Publication Co.: New York.)—The *Globe* is a quarterly review of "literature, society, religion, art and politics," published at 716 Tenth and Trust Building, Chicago. "The Stupidest Man on Earth," "Isabella, the Woman and Queen," "Modern Theosophy," "Tennyson and Whittier," "Ingerholm in a New Light," are a few of the papers found in the January-April issue. The editor is a Catholic.—*Muse* for February is a very inviting number. "Mascagni and Italian Composers," "Alfred Viet," "Present Outlook of Music at the World's Fair," are of special importance. (240 Wash. Ave., Chicago.)—The *Penny* has pretty pictures and nice stories for the little people. The fourth of the "American Literature Papers" appears. (D. Lothrop & Co.: Boston.) *Schopenhauer's Modern House* is a most admirable illustrated architectural quarterly, containing designs of houses costing from \$500 up to \$12,000, designs of stables, a group of stairs, a group of mansions, a house and hotbeds, interior views, an article on house painting, a full bill of materials, etc. Architects and builders will find this magazine indispensable. (Co-operative Building Plan Association: 63 Broadway, New York. Price, 50 cents.)—"School Hygiene," by Dr. Edward C. Mann, of Brooklyn, N. Y., in *Health* for March is of especial interest to the teacher in the care of children. (132 Boylston St., Boston.)

Obituaries.

Gilmore.—Mr. Anson B. Gilmore was born in Seaboard, Me., Nov. 12, 1817, and died in Seaboard, Nov. 10, 1892, aged 74 years, 11 months, 28 days.

Brother Gilmore has been a quiet, industrious man all his life, and shared to an unusual degree the respect of all his townsmen, as all his business relations were "on the square." He has always been a support to the church in his town, though not a member. He, however, was not quite so true to his calling as a pastor early in his present pastorate to converse upon the subject of baptism. We learned him "Merrill on Baptism," and when he returned it he said: "I am satisfied to be baptized in my own home," and the rite was administered the next day. It was his last act. He was a superannuated, after having been in the active ministry for forty-six years.

He was married, in 1844, to Miss Alice A. Chase, in Brunswick, Me., with whom he lived during all his active ministerial life. She died in 1877, in Seaboard, Me. The death of his wife was a severe blow, from which he never recovered. He had five children, three of whom still live—Mr. George C. Lunt, of Waterville; Mrs. J. L. Wilson, at whose home he died, and Mrs. J. B. Martin, also of Seaboard.

The funeral was at the home of Mrs. Martin, conducted by Rev. C. J. Fowler, pastor of Grace M. E. Church, of which the daughters are members. The pastor was assisted by Revs. George W. Norris, presiding elder, F. M. Frost, H. A. Spencer and N. F. Bently, lay members.

Bro. Lunt was a good man, an acceptable preacher, a sweet singer, a faithful pastor, a useful minister.

Murray.—Timothy Murray was born in Seaboard, N. H., Jan. 26, 1815, and died, Dec. 22, 1892, aged 77, 11 months.

He was a man of an ardent, active temperament, strong in his convictions and bold to declare them; patriotic, and widely known in his town, his county, his State, and his country. He was converted and joined the church at the age of nineteen, and his active religious life continued for a period of sixty-two years. He was an office-bearer in the church, for many years a class-leader. At one time he had drawings to Newport, from which he never fully recovered. In the spring of 1892 he came to reside with his daughter in Boston. With Mrs. Smith he spent most of the following summer in Newport. While there, with the assistance of his daughter, he was able to attend church services on Sabbath, with great satisfaction to himself and to the people with whom he had formerly worshipped. He cherished the hope of recovery, but his age and general physical condition were against him, and a few weeks after his return to Boston he passed away in peace.

His remains were taken to Newport for interment, and appropriate funeral services were held at the Methodist Church, conducted by Rev. N. W. Wilder, of Derby, a former pastor of the church.

Parsons.—John Winthrop Parsons was born March 10, 1822, and died Jan. 13, 1893.

He was converted at the age of fourteen, and has ever since maintained a consistent Christian life. He was for a time connected with the Congregationalists, but since 1819 he has been a member of the Methodist Church in Hazardville, Conn. He was a faithful attendant upon the services of God's house as long as his health permitted. For the past ten years he has been in failing health, and for about a year and a half he has been confined to his room. The nature of his disease (diabetes) made his sickness very trying. Although he often expressed a wish to depart and be with Christ, he was very patient through all his sufferings. "Try will be done" was a frequent and favorite prayer of his. He enjoyed religious conversation very much. During all his tedious sickness he was blest with the most loving care by his family.

His funeral service was held at the Methodist Church in Hazardville, and was attended by a large company of sympathizing friends. He leaves a widow, two sons, a daughter and a son-in-law, who sincerely mourn his departure. A good man has gone to his reward.

MacDonald.—Hester A. Rish, wife of John A. MacDonald, died in Dorchester, Jan. 13, 1893. She was born in Truro, Mass., Sept. 16, 1818.

Converted when sixteen years of age, she joined the M. E. Church in South Truro. She was married in 1839, and removed to Dorchester, uniting with the Howard Avenue M. E. Church. At the time of her death she was a member of the Parkman Street Church of Dorchester.

She was a devoted wife and mother, and devoted follower of Jesus, and had for many years enjoyed the blessing of entire sanctification. It was through the marked consistency and beauty of her Christian life that her husband was brought to the Savior, and all who had any acquaintance with her were impressed by the

spirituality of her character and the closeness of her walk with Jesus. In her long months of failing health she exhibited a sweetness and serenity of spirit that of the sustaining power of an indwelling Christ. When the end of earth drew near, she was ready for the change and could exclaim, "I know whom I have believed." To her, death was indeed eternal life.

Duncan.—The Lynn Common M. E. Church is again called to mourn the departure of an honored and deeply-beloved member. John A. Duncan was born in London, Eng., in 1831, and died in Lynn, Mass., Dec. 9, 1892.

When a young man he came to this country and spent several years in Boston, where he married Miss Staples in 1857. In 1857 he moved to Lynn, and was soon well known in his business circles for his sterling integrity of character, fidelity and faithfulness. In 1877 he united with the First Congregational Church, and was soon honored by his brethren. In 1890, with his family, he transferred his church membership to the Lynn Common M. E. Church, and became an active worker in its interests and an exceedingly efficient teacher in its Sunday-school.

In his life he exemplified to a remarkable degree the domestic and public virtues. He was symmetrical in character, genial in disposition, ardent in temperament, a great lover of the Bible, and full of charity and good will toward his fellow-men. In his business affairs, church affiliations and home life, he bore the fruits of the Divine Spirit, and thereby God was glorified in him.

His departure was sudden and unexpected. He was smitten down in the midst of a business engagement, becoming instantly unconscious and in nine minutes lifeless. Yet he was ready. Only a few evenings before, in a social meeting, he declared in a beautiful, positive manner to a knowable friend through Jesus Christ. We are glad to hear that he was not yet so old as he has now, for we believe that Jesus died and rose again, and that them that sleep in Jesus will God bring with Him.

Lunt.—Rev. Abraham Reed Lunt was born in Seaboard, Me., March 23, 1821, and died in Seaboard, Me., March 23, 1892.

Bro. Lunt was converted in his early home when seventeen years of age, and soon thereafter received the call to the ministry. He soon noted himself with the Maine Conference. He remained in that Conference for six years, doing good service, when he was transferred to the East Maine, within the bounds of which he remained for six years. He then took a transfer to the New Hampshire Conference, where he did effective work till 1885, when he became a superannuated minister.

He was married, in 1844, to Miss Alice A. Chase, in Brunswick, Me., with whom he lived during all his active ministerial life. She died in 1877, in Seaboard, Me. The death of his wife was a severe blow, from which he never recovered. He had five children, three of whom still live—Mr. George C. Lunt, of Waterville; Mrs. J. L. Wilson, at whose home he died, and Mrs. J. B. Martin, also of Seaboard.

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Lunt.—Rev. Abraham Reed Lunt was born in Seaboard, Me., March 23, 1821, and died in Seaboard, Me., March 23, 1892.

Bro. Lunt was converted in his early home when seventeen years of age, and soon thereafter received the call to the ministry. He soon noted himself with the Maine Conference. He remained in that Conference for six years, doing good service, when he was transferred to the East Maine, within the bounds of which he remained for six years. He then took a transfer to the New Hampshire Conference, where he did effective work till 1885, when he became a superannuated minister.

He was married, in 1844, to Miss Alice A. Chase, in Brunswick, Me., with whom he lived during all his active ministerial life. She died in 1877, in Seaboard, Me. The death of his wife was a severe blow, from which he never recovered. He had five children, three of whom still live—Mr. George C. Lunt, of Waterville; Mrs. J. L. Wilson, at whose home he died, and Mrs. J. B. Martin, also of Seaboard.

The funeral was at the home of Mrs. Martin, conducted by Rev. C. J. Fowler, pastor of Grace M. E. Church, of which the daughters are members. The pastor was assisted by Revs. George W. Norris, presiding elder, F. M. Frost, H. A. Spencer and N. F. Bently, lay members.

Bro. Lunt was a good man, an acceptable preacher, a sweet singer, a faithful pastor, a useful minister.

Murray.—Timothy Murray was born in Seaboard, N. H., Jan. 26, 1815, and died, Dec. 22, 1892, aged 77, 11 months.

He was a man of an ardent, active temperament, strong in his convictions and bold to declare them; patriotic, and widely known in his town, his county, his State, and his country. He was converted and joined the church at the age of nineteen, and his active religious life continued for a period of sixty-two years. He was an office-bearer in the church, for many years a class-leader. At one time he had drawings to Newport, from which he never fully recovered. In the spring of 1892 he came to reside with his daughter in Boston. With Mrs. Smith he spent most of the following summer in Newport. While there, with the assistance of his daughter, he was able to attend church services on Sabbath, with great satisfaction to himself and to the people with whom he had formerly worshipped. He cherished the hope of recovery, but his age and general physical condition were against him, and a few weeks after his return to Boston he passed away in peace.

His remains were taken to Newport for interment, and appropriate funeral services were held at the Methodist Church, conducted by Rev. N. W. Wilder, of Derby, a former pastor of the church.

Parsons.—John Winthrop Parsons was born March 10, 1822, and died Jan. 13, 1893.

He was converted at the age of fourteen, and has ever since maintained a consistent Christian life. He was for a time connected with the Congregationalists, but since 1819 he has been a member of the Methodist Church in Hazardville, Conn. He was a faithful attendant upon the services of God's house as long as his health permitted. For the past ten years he has been in failing health, and for about a year and a half he has been confined to his room. The nature of his disease (diabetes) made his sickness very trying. Although he often expressed a wish to depart and be with Christ, he was very patient through all his sufferings. "Try will be done" was a frequent and favorite prayer of his. He enjoyed religious conversation very much. During all his tedious sickness he was blest with the most loving care by his family.

His funeral service was held at the Methodist Church in Hazardville, and was attended by a large company of sympathizing friends. He leaves a widow, two sons, a daughter and a son-in-law, who sincerely mourn his departure. A good man has gone to his reward.

MacDonald.—Hester A. Rish, wife of John A. MacDonald, died in Dorchester, Jan. 13, 1893. She was born in Truro, Mass., Sept. 16, 1818.

Converted when sixteen years of age, she joined the M. E. Church in South Truro. She was married in 1839, and removed to Dorchester, uniting with the Howard Avenue M. E. Church. At the time of her death she was a member of the Parkman Street Church of Dorchester.

She was a devoted wife and mother, and devoted follower of Jesus, and had for many years enjoyed the blessing of entire sanctification. It was through the marked consistency and beauty of her Christian life that her husband was brought to the Savior, and all who had any acquaintance with her were impressed by the

spirituality of her character and the closeness of her walk with Jesus. In her long months of failing health she exhibited a sweetness and serenity of spirit that of the sustaining power of an indwelling Christ. When the end of earth drew near, she was ready for the change and could exclaim, "I know whom I have believed." To her, death was indeed eternal life.

Duncan.—The Lynn Common M. E. Church is again called to mourn the departure of an honored and deeply-beloved member. John A. Duncan was born in London, Eng., in 1831, and died in Lynn, Mass., Dec. 9, 1892.

When a young man he came to this country and spent several years in Boston, where he married Miss Staples in 1857. In 1857 he moved to Lynn, and was soon well known in his business circles for his sterling integrity of character, fidelity and faithfulness. In 1877 he united with the First Congregational Church, and was soon honored by his brethren. In 1890, with his family, he transferred his church membership to the Lynn Common M. E. Church, and became an active worker in its interests and an exceedingly efficient teacher in its Sunday-school.

In his life he exemplified to a remarkable degree the domestic and public virtues. He was symmetrical in character, genial in disposition, ardent in temperament, a great lover of the Bible, and full of charity and good will toward his fellow-men. In his business affairs, church affiliations and home life, he bore the fruits of the Divine Spirit, and thereby God was glorified in him.

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Zion's Herald.

WEDNESDAY, MAR. 22, 1893.

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WORDLESS COMMUNION.

Is it not true that the length of the discourse indicates the distance of thought between the speaker and the hearer? That is to say, in proportion to the perfectness of the understanding between two friends words of explanation are not needed; though words of pleasant fellowship will, of course, still be in order, and brief consultations will be called for. This truth explains why some advanced Christians find themselves spending less time than formerly in formal or stated prayer. As they draw nearer heaven in point of progress they find heaven's special occupation, praise, more congenial to them than petition. Their intercourse with God is continual. So perfect is their understanding with Him that thought passes freely, and but few words are needed. Their wills are in such complete harmony with His that they feel no wish to plead for that which it is not His pleasure to bestow. They love to sing, —

"All my requests are lost in one,
Father, Thy only will be done!"

This, of course, does not apply to ordinary Christians nor to extraordinary occasions. There will come times in the lives of all for long tarrying before God, and it is undoubtedly the fact that most people need to spend every day a good deal more time than they do on their knees, or at least in solemn meditation on sacred things.

A GOLDEN DEED.

The jubilee of the Free Church of Scotland, which will be fittingly celebrated this year with great enthusiasm across the water, may well be utilized on this side the sea to strengthen in all of us that devotion to principle against which the claims of popularity and the pocket continually make war. Just fifty years ago this spring Edinburgh saw a sight that thrilled all hearts then, and has made good men braver ever since. Four hundred and seventy-four ministers, or more than one-third of the whole, together with a great body of elders and members, renounced their connection with the Established Church, voluntarily relinquishing that act a revenue of more than one hundred thousand pounds a year, that so they might keep a good conscience and maintain their spiritual liberties intact.

It was one of the noblest blows ever struck in behalf of religious freedom. Not many thought they would so greatly dare. Among almost the entire mass of the aristocracy high bets were made, and failed to find takers, that not more than twenty or thirty at most would throw up their livings. But that which was incredible and incomprehensible to the titled worldlings did not surpass the heroism with which God filled His own. And as, on the fateful 18th of May, they fled out from old St. Andrew's Church, after laying on the table before the Lord High Commissioner their respectful but determined protest against all coercion by the civil courts in matters spiritual, the city stood amazed in silent, awe-struck, tearful admiration, or broke into irrepressible applause. When one burst in upon Lord Jeffrey in his quiet room with the startling news, crying: "What do you think of it? More than four hundred of them are actually out," he flung aside his book and, springing to his feet, exclaimed: "I'm proud of my country; there is not another country upon earth where such a deed could have been done!"

However that may be, it was a deed that would do honor to any land, and a deed that has found wide response in the hearts of men. All the foreign missionaries of the Scotch Church, without exception, together with their converts and students, at once passed over to the Free Church, leaving the property and capital funds behind. Ardent sympathy was everywhere awakened for the ministers who had made this great renunciation, and money was liberally contributed from all quarters, nor has the supply been stinted from that day to this. Upwards of eight hundred churches have been reared, most of them provided with manes, and the benevolences have been magnificently provided for, for-

eign missions alone receiving now about one hundred thousand pounds a year, or more than three times as much as is given by the far more numerous and wealthy Established Church. The sum total of the contributions for church purposes is nearly six hundred thousand pounds a year.

It was a struggle against the abuses of patronage, and in behalf of the rights of churches to choose their own pastors. When it was found that no matter how unacceptable, unevangelical and worldly a minister might be, all the power of the Scottish courts and the British Parliament upheld the lay patron in thrusting him into the living, it became clear to these four hundred, headed by the great Chalmers, that the very existence of true religion among them was practically at stake. Then they hesitated no longer.

There is perennial need for this kind of defiance to the voices of worldly prudence. There is an example here the charm of whose quiet courage the lapse of fifty years has not dimmed. We delight to hold it up afresh to the gaze of mankind. We trust it may make us all better and nobler.

HIGHER CRITICISM.

It is the mission of the religious press to endeavor to lead its readers into all truth. To this end we this week present a notable symposium upon the Higher Criticism. It will be seen that the participants are distinguished representatives of the several evangelical denominations. For reasons which we will not now give, the term Higher Criticism has come to be, to many of our readers, only the name of that which is to be feared and condemned. Without discriminating, for instance, as Prof. Olin A. Curtis, one of the respondents, so clearly does, between the different schools of the higher critics, all have been included in a sweeping denunciation. Those who read this symposium — and all should do so — will at once perceive the unfairness and unwisdom of such a course. The editorial position taken by this paper concerning this important subject is confirmed by these writers.

Our timid readers, therefore, should change their attitude toward the Higher Criticism. The men who answer our inquiry are safe and revered teachers. There is no good reason to fear that investigation, even the most rigid and searching, will harm the fundamental truths which are revealed in the Scriptures. These sacred certitudes will not be disturbed, though much of unwarranted and strictly human misconceptions about the Bible may have to be abandoned. The result of all this scrutiny will be that we shall come to possess larger, more intelligent and more natural views of the Bible, a deeper and more comprehensive faith in it as a revelation from God, and a clearer and more loyal apprehension of the Christ as the centre and life of, and authority for, the Christian system.

Rev. W. Hay Atkin, the successful English evangelist, whom we heard when in Boston some years ago with so much pleasure and profit, recently said: — "I think that many of our old-fashioned notions with respect to the Bible will have to be very seriously modified in the next decade, . . . but that would not in the least degree stagger my faith. . . . I do not believe in inspiration less because I do not arbitrarily define it. . . . It seems to me that these books contain the revelation which God thought good to present to man in those earlier days when he had to live without the full light shown forth in the life and teachings of Christ. . . . If Christian people would remember that the Bible as such never speaks of itself, and that our views with respect to it are a whole matter, therefore, largely decided by considerations distinct from the utterances of Scripture, there would be less acrimonious debate, and a greater possibility of that calm and judicial inquiry which seems to me so necessary if we are to arrive at anything like a reasonable conclusion. . . . I do not love the Bible less because I believe that it contains the Word of God rather than the Word of God. We must begin with Christ and work back to the Bible."

This well-known expositor's views, as will be seen by the symposium, are in harmony with the opinions held by the able and devout representatives of all the churches. Our own denomination, therefore, must give cordial place to the indubitable results of modern Biblical scholarship. We must recognize and appropriate such restatement of the doctrine of inspiration as is thus made imperative. The life is more than meat and the body more than raiment. A change in the vesture of a great truth does not necessarily alter the essence of the truth itself.

We again ask for a prayerful and deliberate study of this symposium. To the respondents who so promptly, frankly and helpfully answered our inquiry, we extend hearty and grateful acknowledgments.

Penultimate Duties of Preachers.

Conference, now so near, is an important halting-place in the preacher's itinerant career, where he may stop and consider, or, in the mercantile phrase, take account of stock, bringing in review the work of the preceding twelve months and forecasting the tasks set for the future. For such a settlement there must needs be some preparation. Without an effort on our part in this direction, we shall find a mass of duties piled at the door of Conference and no time to discharge them. To dispose early of these penultimate duties is an excellent habit, enabling us to enter the Conference week with comfort and advantage. To delay and be in a state of unreadiness when the hour strikes, is a sure way to secure discomfort and the unsatisfactory handling of our affairs. To feel that every duty is done, and that we have, at the opening of Conference, only to hand in our reports and enjoy the occasion, is a most satisfactory state of mind. It marks the advantage of being ready.

These approximate duties are too numerous and varied to be enumerated in detail. We can only give hints. For one matter, the records should all be made up. If it be a closing year, this is vastly important to enable his successor to take up the work and understand precisely how everything in the

charge lies. It is painful to a new man to find himself making the half-dozen members received six months before, or to find on the books the names of several to whom letters had been given a year since. He corresponds with the parties, and is surprised to find they joined other churches long ago by letter. It dwains upon the preacher at length that the records of the church made by his predecessor are of no special value. To find out the real state of matters, he must depend on consultation with various members, who may happen to have memories. The pastoral hand-book is a book number, good five or six years ago, but utterly worthless for current purposes. He goes to a house by the book and finds the man died five years ago and the family long ago left town. He goes back to the record of members, and there their names all stand as members in good and regular standing. Inaccurate and slovenly records have been sources of annoyance to many a preacher, costing him time and perplexity and not seldom proving the occasion of ill-feeling by the parties concerned. Be sure to revise and complete your records in good time.

Take care of the salaries. Many people slip from us at the joints of the pastorate. A little care would take them over into the new dispensation. There are some who have joined the preacher rather than the church. Be doubly careful to attach them, by some preparation, to the new man. Do not fail to take into full connection all the probationers, and especially any who may be disposed to wait; the succeeding preacher will find it much harder to influence them in the right direction than you will. That little difficulty, notwithstanding now, but liable to burst in the new year, is constantly before you, and you are acquainted with the facts and know how to deal with the parties; let not the sun go down on your neglect to deal with the evil.

See to it that all your benevolent money is in, and that your reports are ready to be handed to the statistical secretary in the opening session of Conference. To brush up these matters will require some time and not a little effort by the preacher. Whoever else is set to work, let him be sure to work himself to insure the doing and that the doing be in time. To be behind in this matter is a bad habit. We are sorry to say that a few preachers cultivate this habit from year to year. While most are prompt, a few are invariably found in the list of delinquents. Be sure to have your name taken from that objectionable list this year.

That last round of pastoral visits do not fail to complete. See especially the new members, and the recent comers to town, and do all possible to attach to the society any who may hang loosely and by some neglect might be easily lost. Some churches and pastors lose vastly by the process of raveling; the new edge is constantly blunted, and the church is impoverished. The stick in time would give firmness and durability to the whole piece. Whatever you do to secure a better appointment, be sure to complete in the best manner the work in the one you now have. This will go far to give you a better one.

These items will serve as specimen bricks. The conclusion of the whole matter is: Be ready, as the day approaches.

The Transformation of New England.

President Hyde, in the March number of the *Forum*, returns to the consideration of New England. The title and contents of his new paper are not so portentous as his former paper was, which seemed to affirm that paganism was impending. What he now declares is that New England is undergoing transformation. That is true, unquestionably. It might be true, even if the population were homogeneous throughout, and chiefly so, as it was in the distant past. Indeed, the changes that are arresting attention have occurred within the last fifty years. They are radical as relates to population, suffrage, industries, social customs, and religious preferences. But they do not mean un-American nor un-Christian results.

The root of the difficulty, according to President Hyde, is immigration. The facts by which to judge of the degree of the transformation within the period named, are at hand in a census bulletin recently issued by the foreign-born population. What is true of New England, in this respect, is true of the United States, and vice versa. In our section and in the whole land the increase of the foreign born has been large. In 1850 the foreign born numbered 2,244,602, or 9.68 per cent. of the total population, while in 1890 they numbered 9,249,547, or 17.77 per cent. of the total population. During the decade from 1880 to 1890 the foreign born increased 2,969,044, or 38.47 per cent. From 1850 to date there has been, substantively, a steady increase of immigration from every country, European and Asiatic, that has furnished immigrants. Few countries have failed to furnish them. Ireland and Germany have sent the most. More than one-half of the foreign born of 1890 were from those two countries. The situation was as follows in New England: —

| States. | Total foreign born. | Canada and New-born. | Ireland. |
|--------------------|---------------------|----------------------|----------|
| Maine..... | 79,981 | 52,076 | 11,444 |
| New Hampshire..... | 72,240 | 46,231 | 14,289 |
| Vermont..... | 44,688 | 28,044 | 9,510 |
| Massachusetts..... | 537,137 | 367,861 | 259,099 |
| Rhode Island..... | 106,305 | 77,394 | 38,990 |
| Connecticut..... | 180,991 | 121,291 | 77,988 |

The total foreign population of New England is 1,142,432. There were 41,706 Scandinavians (Norwegians, Swedes and Danes), 63,025 Germans, and 1,686 Chinese. There were 380,167 Canadians — not so many as are usually estimated. A large fraction is not French. It is from the Provinces, and is Presbyterian. There were 412,846 Irish. The Catholic people centres in the Irish and the French Canadians. On that subject President Hyde says: —

"The predominance of the descendants of the French and the Irish who have arrived since 1850 over the descendants of the Pilgrims and Puritans who came previous to 1840 is a foregone conclusion. This fact should warn us against all appeals to race prejudice and religious fanaticism. Not thus should we influence the future of the year 1900, will constitute the majority of New England's population."

The school phase of the problem is referred to by President Hyde as follows: —

"Let the public and the parochial school struggle for existence freely and fairly, side by side. If the graduates of the parochial schools prove to be better equipped for practical life, Catholic laymen will offer to priests the alternative of public schools free or something equally valuable if they must pay for them."

The scholarly college President deserves great praise for studying New England life. It deserves study more than ever before. He has been somewhat pessimistic in his conclusions and prophecies, but he is more optimistic in this paper than he has been hitherto. Even now he holds that: "The opening of New England to the influence of the great world has brought with it for the time a spiritual fall. He proposes a remedy — greater unity and co-operation in the several

localities, especially in the towns and villages, —

"The Protestant churches must rise above the spirit, if not the form, of sectarianism. . . . The mischief of sectarianism lies not so much in the different aspects of truth and life which they stand as in the lack of responsibility for the welfare of society, which, in different degrees, is common to them all. They seek first to get adherents and contributions to their own ends, and then to put influence and inspiration into it. . . . This instinct of self-preservation . . . in the country is fatal to the least usefulness. . . . In country villages the weak churches must be left to starve to death by the withdrawal of missionary aid from the feeblest in every town where there are more than are needed or can be sustained. . . . In each town the first of the sects that rise to this conception of its duty should have the right of way. He who has the man of a strong, logical mind, an able theologian and preacher, and did heroic service for the church."

— Rev. G. W. Norris, presiding elder of Dover District, New Hampshire Conference, writes: —

"The Brother Gordon who died in Manchester in the spring of 1879, and whose widow spoke in your *Herald* 'Love feast' this week, was Lyman K., not Lorin H., as your types made his widow say. Lorin H. was born much earlier and died much later."

— It is definitely stated that Dr. Henry A. Stimson, who was called, upon the death of Dr. Goodell, of St. Louis, to be his successor at Pilgrim Congregational Church, has now accepted the call to succeed Dr. Wm. M. Taylor at the Broadway Tabernacle, New York City. This is one of the most important and influential pastorate in the country, and the call to Dr. Stimson is, therefore, a marked compliment to his ability.

— Rev. James I. Bartholomew, who has been the very acceptable and successful pastor of Allen St. Church, New Bedford, for four years, yields to the urgent request that he become State organizer for Massachusetts, under the direction of the Prohibition State Central Committee. Mr. Bartholomew has long been identified with the Prohibition Party, and on the platform is able, earnest and conscientious. He will do excellent work for this important cause.

— Rev. Thomas B. Vermilye, D. D., who died on Friday last, was one of the greater lights of New York City a half-century ago. Born in 1803, he followed Dr. Sprague at West Springfield in 1830, and five years later was called to the Dutch Reformed Church in Albany. In 1839 he began a long and distinguished pastorate in the metropolitan city. Rev. Dr. A. G. Vermilye, of Englewood, N. J., is a son of the old New York pastor.

— Rev. Albert L. Long, D. D., has received from Prince Ferdinand, of Bulgaria, the cross of a commander in the Bulgarian National Order of Civil Merit. This is the second Bulgarian decoration he has received.

The first was from Prince Alexander, the cross of a commander in the Order of Saint Alexander, an order instituted by him as a mark of appreciation of special services rendered the national cause. The second is the new order instituted by Prince Ferdinand.

The *Evangelist* Methodist says that Bishop Newman has been as systematic in his habits as was John Wesley. He rises at five every morning, attends to his extensive correspondence first of all, goes through the day in orderly manner with whatever work he has in hand, and, as a rule, retires at nine. He subscribed \$5,000 to the American University at the session of the Baltimore Conference. The Bishop and his wife left New York on Friday for the "Columbia" of the Pacific Mail Company's steamers, to visit our South American missions. He expects to be absent four months.

— The *Christian* (London), in its issue of March 2, devotes a page to Mr. J. G. Woolley, giving an excellent eulogy of his expression. Of the success of his work in England we read: —

"Seven meetings were held in the Plait Hall, the largest building in the town, and averaged fully 1,000 people at each. Of Mr. Woolley's bearing and character, the influence of his work, and on more than one occasion great numbers crowded to the place of meeting, but failed to gain admission. Mr. Woolley's special mission was to visit the Christian churches, and to this task he addressed himself in every speech."

Mr. and Mrs. Woolley are expected to arrive in Boston this week.

— The death of M. Jules Ferry, the president of the French Senate, on the 17th, removes from the political stage of the Republic an important and long-time conspicuous figure. Born April 5, 1832, at Saint Dié, under the shadow of the Vosges Mountains, he went to Paris in 1853 to study law, but in 1855 he devoted himself to journalism. During the political crisis of 1870 he was chosen to the Corps Legislatif, and on the fall of the empire in 1870 he resided the Commune and, in October of that year, was elected mayor of Paris. Chosen a deputy in 1872, he was made president of the Chamber. Under McMahon, he became minister of public instruction. As a secularist, he refused to employ the religious orders in teaching, and on the resistance of the Jesuits, that offensive order was expelled from the Republic. Ferry was Premier in 1885 and in 1889 he entered the Senate, and, as one of the few public men unaffected by Panama scandals, was chosen president of the upper chamber so late as the 24th ult.

— The March-April number of the *Methodist Review* is received, and is an excellent issue. The symposium on revivals by Rev. Drs. J. O. Peck, William Nest Brodbeck and H. W. Bolton, is particularly pertinent and helpful. The assistant editor, Dr. Sanford, who is responsible for this number of the *Review*, says of the editor-elect: —

"It is but justice to the new official and his plans to state, as well as in harmony with his desire, to state that his sense of obligation to the First Church, New Haven, Conn., which he is now serving as pastor, leads him to postpone his relations to that church until the annual session of the New York East Conference in April. The maintenance of the pastoral relation on the part of Dr. Kelley will preclude the performance of any editorial work by him until the preparation of the May number of the *Review*."

Dr. Kelley thus greatly magnifies the pastorate, and shows a fine sense of obligation to his present church.

— We learn from the *Christian Advocate* that Dr. Merritt Hubbard, pastor of Spring Creek St. Church, Philadelphia, met with a painful accident on Monday evening, March 6, at New Haven. The *Advocate* says: —

"He had delivered an address to the students of Wesleyan University, and had reached New Haven. At that point he was informed by the conductor that the regular train connecting with New York was a slow one, but that a very rapid one called 'the flyer' went through New Haven about the time that he was to leave. He was anxious to catch it, and he was walking on the platform of the car in which he was riding, his train was moving, and the other train was moving, and this produced the illusion on his mind that both were standing still. At the same time the glare of the electric light from the station was so bright that he could not see. He descended the steps and fell headlong."

The editor of the *Advocate* called upon Dr. Hubbard, and thus describes his injuries: —

"His head was very much bruised, eyes inflamed and practically closed, his throat sprained, nose badly wounded. It is reportedly that he sent his whole soul forth with

deserves grateful mention in the hour of his decease."

— We are glad to learn that President J. F. Goucher of the Johns Hopkins College will spend the summer in a tour of Europe and the East, in company with Bishop Foss. Dr. Goucher is a sympathetic, critical and specially intelligent traveler, and our missions are always encouraged and helped by his presence, and the church is instructed and strengthened by the information which he secures.

— We learn from the *Buffalo Christian Advocate* that Rev. L. L. Hunt, D. D., one of the most honored and distinguished members of Northern New York Conference, died at his home in Adams, N. Y., at the advanced age of 84 years. Dr. Hunt entered the ministry in 1827. He was a man of a strong, logical mind, an able theologian and preacher, and did heroic service for the church.

— Rev. G. W. Norris, presiding elder of Dover District, New Hampshire Conference, writes: —

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The first was from Prince Alexander, the cross of a commander in the Order of Saint Alexander, an order instituted by him as a mark of appreciation of special services rendered the national cause. The second is the new order instituted by Prince Ferdinand.

The *Evangelist* Methodist says that Bishop Newman has been as systematic in his habits as was John Wesley. He rises at five every morning, attends to his extensive correspondence first of all, goes through the day in orderly manner with whatever work he has in hand, and, as a rule, retires at nine. He subscribed \$5,000 to the American University at the session of the Baltimore Conference. The Bishop and his wife left New York on Friday for the "Columbia" of the Pacific Mail Company's steamers, to visit our South American missions. He expects to be absent four months.

— The *Christian* (London), in its issue of March 2, devotes a page to Mr. J. G. Woolley, giving an excellent eulogy of his expression. Of the success of his work in England we read: —

"Seven meetings were held in the Plait Hall, the largest building in the town, and averaged fully 1,000 people at each. Of Mr. Woolley's bearing and character, the influence of his work, and on more than one occasion great numbers crowded to the place of meeting, but failed to gain admission. Mr. Woolley's special mission was to visit the Christian churches, and to this task he addressed himself in every speech."

Mr. and Mrs. Woolley are expected to arrive in Boston this week.

— The death of M. Jules Ferry, the president of the French Senate, on the 17th, removes from the political stage of the Republic an important and long-time conspicuous figure. Born April 5, 1832, at Saint Dié, under the shadow of the Vosges Mountains, he went to Paris in 1853 to study law, but in 1855 he devoted himself to journalism. During the political crisis of 1870 he was chosen to the Corps Legislatif, and on the fall of the empire in 1870 he resided the Commune and, in October of that year, was elected mayor of Paris. Chosen a deputy in 1872, he was made president of the Chamber. Under McMahon, he became minister of public instruction. As a secularist, he refused to employ the religious orders in teaching, and on the resistance of the Jesuits, that offensive order was expelled from the Republic. Ferry was Premier in 1885 and in 1889 he entered the Senate, and, as one of the few public men unaffected by Panama scandals, was chosen president of the upper chamber so late as the 24th ult.

— The March-April number of the *Methodist Review* is received, and is an excellent issue. The symposium on revivals by Rev. Drs. J. O. Peck, William Nest Brodbeck and H. W. Bolton, is particularly pertinent and helpful. The assistant editor, Dr. Sanford, who is responsible for this number of the *Review*, says of the editor-elect: —

"It is but justice to the new official and his plans to state, as well as in harmony with his desire, to state that his sense of obligation to the First Church, New Haven, Conn., which he is now serving as pastor, leads him to postpone his relations to that church until the annual session of the New York East Conference in April. The maintenance of the pastoral relation on the part of Dr. Kelley will preclude the performance of any editorial work by him until the preparation of the May number of the *Review*."

Dr. Kelley thus greatly magnifies the pastorate, and shows a fine sense of obligation to his present church.

— We learn from the *Christian Advocate* that Dr. Merritt Hubbard, pastor of Spring Creek St. Church, Philadelphia, met with a painful accident on Monday evening, March 6, at New Haven. The *Advocate* says: —

"He had delivered an address to the students of Wesleyan University, and had reached New Haven. At that point he was informed by the conductor that the regular train connecting with New York was a slow one, but that a very rapid one called 'the flyer' went through New Haven about the time that he was to leave. He was anxious to catch it, and he was walking on the platform of the car in which he was riding, his train was moving, and the other train was moving, and this produced the illusion on his mind that both were standing still. At the same time the glare of the electric light from the station was so bright that he could not see. He descended the steps and fell headlong."

The editor of the *Advocate* called upon Dr. Hubbard, and thus describes his injuries: —

"His head was very much bruised, eyes inflamed and practically closed, his throat sprained, nose badly wounded. It is reportedly that he sent his whole soul forth with

deserves grateful mention in the hour of his decease."

— We are glad to learn that President J. F. Goucher of the Johns Hopkins College will spend the summer in a tour of Europe and the East, in company with Bishop Foss. Dr. Goucher is a sympathetic, critical and specially intelligent traveler, and our missions are always encouraged and helped by his presence, and the church is instructed and strengthened by the information which he secures.

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The Conferences.

(See also Page 7.)

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting.—Rev. W. G. Richardson read an able paper upon "The Summer-Tenth." Rev. Wilbur F. Crafts, D. D., then delivered a forcible address upon "The National Victory for the Sabbath: How to Follow It Up by State and Local Victories."

People's Church, Boston.—At the People's Church last Thursday evening, Mr. R. W. Crawford, one of the trustees and a Sunday-school teacher and class-leader, was tendered a birthday reception by his numerous friends, on which occasion he was presented with an elegantly framed portrait of his son Everett. The presentation speech was made by Rev. Henry J. Haynes, D. D., pastor of the church, to which Mr. Crawford feelingly and adequately responded, though taken completely by surprise. The exercises were held in the parlors of the church, where refreshments were served by members of his classes. Mr. Crawford was a faithful member of the People's Church (formerly Church St. Church) for nearly a quarter of a century.

Abundant.—Thursday, March 16, a four weeks' revival under Major and Mrs. W. M. Park was closed at this church, the Baptist and Congregational churches nominally joining. The converts and reclaimed backsliders numbered 45. Twenty have joined on probation, and more are likely to follow. Rev. C. E. Spaulding, pastor.

Waltham.—About one year ago Robert Humphrey, of precious memory, died, leaving most of his estate to the local Methodist Church. Within the past few days \$2,500 have been placed in the trustees' hands by the executor. Perhaps \$500 more will be forthcoming. The interest on this fund will go toward paying current expenses. The year is closing with a good spiritual feeling in the church. Numbers have been saved through the direct agency of pastor and people. Evangelist Whittier is now holding union meetings which promise to quicken greatly the churches co-operating. The pastor, Rev. T. C. Currier, has been cordially invited to return for the third year.

North Boston District.

Waltham, First Church.—Union revival services are being held under the leadership of Rev. W. A. Dunnett. Great interest is being manifested in the meetings, and many conversions have already taken place. On Sunday evening a thousand people attended the services, and a large number were turned away for lack of room.

First St. Somerset.—The year is closing very successfully at this church under the leadership of Rev. C. M. Malden. The official board of the church were pleasantly entertained at the parsonage on Wednesday evening, the 17th. Thomas E. Frost, a local preacher and a member of this church, died on the 17th. He was in his 62d year. He was born in Nova Scotia, and was a man of sterling character, industrious, and of blameless life, and as a preacher he was gifted with more than ordinary power and did much good by his ministrations. He leaves a widow and two children—a son in the regular army and a daughter in Boston. The funeral services were held at the church, Rev. Mr. Malden officiating.

Waltham, Emmanuel Church.—The work of this church is thriving under the able and wise pastorate of Rev. B. H. Paine. During the month 7 have been received into full communion. The pastor is unanimously invited to return for another year.

Lynn District.

St. Luke's, Lynn.—Last Sunday 1 was received in full from probation, 2 by letter, 9 on probation, and 8 were baptized. Rev. H. B. King, pastor.

Chelsea, Walnut St.—At a largely-attended meeting of the fourth quarterly conference, the pastor, Rev. T. Corwin Watkins, D. D., was given a unanimous invitation to return for the fourth year. A Boys' Brigade recognition service was held on Sunday evening, March 12. Eighty boys were present in uniform. The members of the official board were present in a body and gave their approval to the movement. These boys are privileged to attend church and Sunday school every Sunday. The budget of current expenses for the next conference year has already been provided for.

Salem, Wesley Church.—On Monday evening, the 13th, some sixty members of St. Paul's Church, Lynn, of which Rev. R. F. Holway was pastor from 1851 to 1884, visited the church, and were warmly welcomed. They were taken possession of Wesley Church parsonage. During the evening Mr. Bryant, one of the official members of St. Paul's Church, in a very appropriate speech, presented Mr. Holway, in behalf of his friends, on elegantly upholstered couch, and also presented Mrs. Holway with a beautiful rocking-chair. The same were designed for Mr. Holway's summer cottage on the Cape. The evening passed very pleasantly in the renewal of old associations, in singing and readings by Mrs. Hattie Bray, and in the partaking of ice cream and cake.

Springfield District.

West Warren.—After preaching a very popular and practical sermon, March 13, Presiding Elder Thordike held the fourth quarterly conference. The year is closing up with every department of church work in good condition. Souls have been saved, and there is no deficit to raise. Fifty dollars worth of books have been ordered at the Book Room for the Sabbath-school library. The pastor, Rev. Putnam Webber, has been invited to return for the fifth year.

Chicopee Falls.—Sunday evening, the pastor, Rev. N. B. Pisk, received 25 on probation as a part of the results of the last four weeks' work. This reception was one of the grandest nights ever witnessed in this church. Twenty-two out of the twenty-five were young men. Twenty of them stood in a row at the altar, with but three ladies; two were unable to be present. Many of these young men are members of the pastor's young men's class, numbering now nearly seventy. The pastor has just organized some of his best workers into a "praying band" for home and neighborhood work.

N. E. SOUTHERN CONFERENCE.

Providence District.

Providence Preachers' Meeting.—On March 13 Rev. F. D. Blackie, D. D., (of East Greenwich, Wis.) presided at a Chapter of Roman History in its Relation to Christianity; or, The Story of the "Vestals." The interesting address was illustrated by three large diagrams. Bro. Henry A. Field also addressed the meeting in the interests of the Methodist Social Union of the city and the Deaconess movement. An earnest discussion followed, which culminated in the appointment of a committee to consider these interests and report upon the same.

Ashby Memorial.—A very successful Old Folks' concert was given in this church on

March 8. The chorus, quartet, orchestra, and the reader, Mr. P. E. Sweet, each rendered their part of the program exceptionally well. The pastor, Rev. S. M. McBarney, announced that the only modern thing about the entertainment was that ice cream from J. M. Horton & Co., of New York, would be served at the conclusion of the entertainment. On March 5 the pastor was unable to occupy his pulpit on account of sickness, and Dr. Greene of Trinity and Grandison of Bennett Seminary supplied for him. At the fourth quarterly conference a unanimous vote was taken, asking for the return of their pastor. The year has been a successful one. A fine pipe organ has been purchased and paid for. A large increase in salary was voted at the first quarterly conference, and the finances are in better condition than usual at this time of the conference year.

First Providence.—The pastor, Rev. L. G. Horton, received 3 by letter on March 12. He is now having a series of Sunday evening gospel temperance meetings. His subjects, as announced, are: "The Brown Idol," "A Little Wine," "Poison," "The Cup of Salvation." The pastor received a unanimous vote for his return for the fourth year.

Bristol.—The net proceeds of the lecture course given recently under the auspices of the Epworth League amounted to \$192. The pastor, Rev. W. F. Smith, is cheered by increasing congregations.

Newport, First Church.—The pastor, Rev. R. C. Chase, D. D., received a unanimous vote for his return. A movement is in progress whereby the church property now held by a corporation, will pass into the hands of the trustees of the church.

Thames St.—A unanimous vote was passed asking for the return of the pastor, Rev. H. B. Cady. The pastor recently gave an illustrated lecture which was well attended and netted a good sum for the church.

Middleton.—The money necessary for the building of a tower for the church has been subscribed. At the fourth quarterly conference, the pastor, Rev. W. H. Allen, was invited to return by a unanimous vote.

Manusfield, Emmanuel.—At the fourth quarterly conference, held March 4, Presiding Elder Benton found the affairs of the church to be in a very satisfactory condition. The trustees were authorized to sell the present parsonage property and to build a fine new house in the spring. They were also authorized to settle up the estate of the late Horatio Allen. It is thought that about \$500 will come to the society from this source. A unanimous vote was passed requesting the return of the pastor, Rev. C. E. Beals, with the assurance of an increase of salary. The Epworth League have assumed the remodeling of the church spire. Active preparations are in progress for the raising of necessary funds. Geo. W. Pennington will give his "Boys in Blue," in the Town Hall, March 21, under the auspices of the League. On Sunday evening Bro. Benton baptized 2, and received 3 on probation and 2 into full membership. At the communion service sixty-six participated, and nearly sixty testimonies were given at the love-feast which followed the communion service.

East Mansfield.—This church is anxious to have their pastor, Rev. J. B. Washburn, returned to them for another year. The receipts for current expenses are in advance of last year. An entertainment was recently held at the church, the proceeds netting \$40. This sum is to be applied to next year's current expenses.

Wickford.—The pastor, Rev. D. L. Brown, has been sorely afflicted by a thoroughgoing cold in the nasal passages which caused intense suffering and the loss of hearing. After weeks of disability he is so far improved as to resume work once more. Our good brother is fortunate in having a wife who could acceptably fill his pulpit for him, which she did for several Sabbaths. A debt of \$600 which has been a burden to the society for years, has been taken care of by a friend, with little or no expense to the society. The pastor who has received a unanimous invitation to return for another year, will very soon move into a house which will be much more convenient and comfortable for them.

Providence, Trinity.—On March 5, the pastor, Rev. R. L. Greene, D. D., received 5 into full membership.

Methodist Social Union.—The March meeting was held on March 15 at the Trocadero. An unusually large number of members and guests were present. The first hour was spent socially in the spacious parlors, where an orchestra from the American Band discoursed fine music. On repairing to the banquet hall grace was said by Rev. F. F. Cooper, of Broadway, and at the conclusion of a sumptuous repast prayer was offered by Rev. L. G. Horton, of East Providence. The newly-elected president, Henry A. Field, who was necessarily absent at the time of his election, thanked the Union for the honor conferred upon him. Ten members were added to the Union. The committee appointed to present amendments to the constitution reported through their chairman, Walter B. Jacobs, favoring several changes. The report of the committee was received, and the proposed amendments will be acted upon at the next meeting.

Brookton and vicinity.
Preachers' Meeting.—March 6, at 10.30 A. M., Brookton and vicinity Preachers' Meeting was called to order by the president, Rev. C. N. Hinkley. Prayer was offered by Rev. G. W. Hunt. Rev. F. H. Spear read a paper on "Immigration: Its Advantages and Disadvantages." The paper was a thoughtful presentation of this important subject, and the conclusion was reached that restriction was imperatively demanded.

Campello.—Rev. G. W. Hunt reports 2 received by letter and 1 on probation.

Franklin Chapel.—Since last report there has been one baptism; 2 have been received from probation and 11 on probation. Rev. F. H. Spear is pastor.

East Bridgewater.—Rev. L. H. Massey, pastor. The last quarterly conference was held March 7. The pastor's work was highly commended and an earnest desire expressed for his return for another year. During the present year sickness and death have prevailed to an unusual extent among the aged. Several have been converted, 3 received on probation, 4 from probation, and 1 by letter. The Epworth League has been doing good work, although it has suffered from the loss of a large per cent. of its members by removal, and absence during the whole or a part of the year. A band of Juniors, numbering 20, has been organized, and holds weekly meetings under the pastor's supervision.

Reports show that all the pastors of Brookton and vicinity have been cordially invited to return to their present charges for another year. The indications are that but few, if any, changes will be made.

Rockland.—Rev. A. B. Earle, D. D., the veteran evangelist, held a fifteen days' series of meetings with the Congregational, Baptist, and two Methodist churches united. This man of God, at eighty years of age, preaches the Gospel as vigorously as a major. A goodly number came to Christ, as evidenced by young men and children. The Hatcherly

Church, of which Rev. W. D. Woodward is pastor, has been pressing the benevolences of the church, and will pass the million-and-a-quarter line, while none of the other collections will suffer.

Worcester District.

Marietta.—Rev. James Biram, pastor. Mrs. Betsy Legg has generously donated a lot of land, elegantly located, for the erection of a parsonage; she has also contributed \$100 to the building fund, which already reaches a total of \$1,200. The spiritual interest of the church is good; seven have recently requested prayer, and 5 have joined on probation. A chapter of the Epworth League has been organized, and gives promise of usefulness.

Milville.—Rev. S. V. B. Cross, pastor. The church has received a much-needed renovation—newly-painted within and without, new carpets and a new stove. The Epworth League sustains all the departments, and knows no such word as "failure." The children's class and ladies' prayer-meeting give valuable assistance in church work. The pastor has been invited to return for another year.

Putnam.—Rev. R. F. Smith, pastor. Five weeks of revival services, during which the pastor was assisted by the successful local evangelists, Mrs. J. E. Read and Miss Rose M. Williams, have resulted in great blessing to the church and community. The meetings have been largely attended, sometimes testing the full seating capacity of the house, and the work has been widespread and penetrating. Over sixty persons have been to the altar for prayer, and many of these have given joyful testimony to "transgressions forgiven, sins covered." Pastor and people are rejoicing in this gracious visitation and the faithful work of these elect ladies will long be remembered.

Williamstown.—The pastor, Dr. Stafford, reports that he is again in the pulpit, doing full work. Revs. John Oldham and James Tregakis each gave a Sunday during the pastor's temporary absence from the pulpit, and their sermons were thoroughly enjoyed. Dr. Varnum A. Cooper presented the interests of the Home for Little Wanderers one Sabbath, and received \$34 for that worthy cause.

New Bedford District.

First Church, Taunton.—March 5, 18 were received on probation, making 47 in all as a result of the revival.

Barnes.—Pastor C. S. Davis is closing his second year successfully. Services are well attended. A young lady of influence recently confessed for the first time a purpose to lead a Christian life. March 5, 5 young people, two of whom are school teachers, united with the church from probation. Others will unite soon. On the same day the pastor began preaching services at Buzzard's Bay with a congregation of sixty.

First Church, Fall River.—Everything is moving along nicely. Finances, which looked doubtful early in the year, are now in excellent shape. Every cent from current expenses is provided for. The quarterly conference, by a unanimous rising vote, invited the return of their pastor, Rev. Warren A. Luce, for a second year.

Rev. C. N. Grandison, D. D., spoke at the Y. M. C. A. Hall, New Bedford, Sunday afternoon, March 12, in the interest of Bennett College, N. C., of which he is president. In the evening he gave a temperance address at Allen St. Church; Monday evening he spoke in City Hall before the Young Men's Prohibition Club; Tuesday evening he spoke in the Salem Baptist church. Dr. Grandison made a strong impression upon the whaling city, and his return at any future time would be welcomed by all who heard him.

VERMONT CONFERENCE.

St. Johnsbury District.

Derby.—Rev. N. W. Wilder has been unanimously invited to return for a fifth year. Bro. Wilder has done good work, and is greatly appreciated. As proof of this, a \$1,000 donation was given him March 3. A large number of his parishioners assembled at the parsonage, and after a pleasant evening, with "a feast of reason and a flow of soul," presented the pastor with a purse of \$50, not to be applied on salary. At the last quarterly meeting, conducted by Presiding Elder Hamilton, four persons came to the altar seeking salvation. Special union meetings of a revivalistic character have been conducted under the leadership of a Baptist evangelist, Wm. McGee, in which about thirty persons claim conversion, some of whom will probably join the Methodist Church.

Coventry.—Quarterly meeting day was "a good day." The church was increased by 4 to the membership, with an addition of 4 to the membership.

St. Johnsbury.—It has been a very anxious time for the family of Pastor Butler. Two of his children have had a severe type of typhoid fever. The little boy's condition has been for a time critical, but at present writing is reported to be gaining slightly. The parents have the sympathy and prayers of all in this time or sympathy.

Lyndonville.—Town-meeting day was a temperance occasion. By a vote of 101 to 93 the town resolved to abolish the liquor agency. It is said the battle raged fiercely for five hours. It has not been of late a losing business by any means.

Burke.—W. M. Farman, the blind orator, gave a very able and interesting lecture to both of the churches in town recently, his subject being, "America's Inevitable Fate." Bro. Granger has been unanimously invited to return to West Burke for another term.

Congress.—Gen. Grant has introduced in the House the petition of the St. Johnsbury District Ministerial Association against opening the World's Fair on Sunday.

Rev. M. V. B. Knox, D. D., well known in northern Vermont, writes to friends on the district that the North Dakota College, of which he is president, is having great success. Though but half a year has gone since the school was opened, seventy pupils are now in the institution. They include Americans, Scandinavians, Germans and Bohemians.

Lyndon.—Rev. A. J. Hough delivered his lecture, "How to Get There," on the 9th, to a well-satisfied audience.

St. Albans District.

St. Albans.—Sunday, March 5, was a wonderful day at this place: 74 persons took the baptismal vows, and 98 were received on trial, of whom 35 were heads of families. Over 250 portions of the communion. In the evening 20 prayers were offered and 153 testimonies given. Three sought and found rest. The work is still in full progress. In the last two months 193 have sought Christ, of whom 49 were heads of families. Eighty-nine have been saved, and all the unsaved members of several other families have found life in Christ, making fifteen complete Christian families at the fruit of this revival thus far. In several other cases, all the family but one or two have been saved, and

these are confidently expected to start soon. All this in answer to prayer, in a community where there had been no general revival for years and the moral tone was terribly low. No outside help was had until the work became so great that the pastor, Rev. R. L. Bruce, could not carry it alone. Since then Sisters Woodbury and Dyer have rendered efficient assistance.

Wolcott.—An Epworth League has been organized in this place, with H. C. Reed, president.

Franklin.—Ebon Dawson died Feb. 22, aged 53 years. In advanced life he actively returned to his Lord. The Methodist parsonage was filled to overflowing at the meeting of the Ladies' Missionary Society. A good sign! All report a very enjoyable time.

Richford.—The income from the donation to Rev. J. W. Wallace was about \$60. He is highly esteemed by those whom he serves.

Swanton.—Rev. Mr. Tupper addressed the camp fire last Thursday. Mrs. L. H. Reed, of Shelburne, president of the Woman's Christian Temperance Union of Vermont, gave addresses morning and evening last Sabbath at the M. E. Church.

North Hero.—A correspondent of the St. Albans Messenger writes that our minister at North Hero, Dr. G. B. Hyde, expects to rent a house and open a hospital in the spring.

The Woman's Foreign Missionary Society auxiliaries are quietly doing their part toward the great aggregate results of missions. It is said, however, that an average of only one fourth, or less, of our church sisters are engaged in this work. Ought not every one to ask: What does the Lord desire in the case? Is it not the heathen for His inheritance, even the uttermost parts of the earth for His possession? Then ought not our desires to be sacrificed to the fulfillment of His desire? Would not this way of looking at missions by all bring every one to the help of the Lord?

Springfield District.

Brattleboro.—At the last quarterly meeting 2 were baptized and 4 received on probation. In the quarterly conference it was voted to make an advance of \$200 in the salary another year. The pastor, Rev. A. H. Webb, was invited to return for the fourth year. This advance in salary will place this charge in the first grade of appointments in the Conference. Let other places follow the example of Brattleboro.

Bradford.—The pastor, Rev. L. P. Tucker, writes: "I received 23 persons last Sabbath on probation, baptizing 20. Also received 5 by letter, and 1 into full membership—an aggregate of 29. There are more to follow. This makes a total of 61 persons received on this charge since Dec. 1."

Montpelier District.

Stowe.—Since the middle of December, 8 have been received on probation, one in full from probation, and 1 by letter. Several have begun the Christian life recently, and the outlook for Stowe is quite encouraging. The third year of Pastor Emery is closing very pleasantly.

Williamstown.—The revival recently closed has resulted in at least forty clear conversions, and the society is in the best spiritual condition for years. Among other results the pastor's salary is all raised, and the benevolences will be at least a hundred per cent. in advance of last year. Bro. E. Reynolds may well feel happy over the fruits.

Vermont Holiness Association.—The officers of this organization are vigorously pushing the work along the lines they have laid out. All-day holiness meetings are held regularly in Montpelier and occasionally in other towns, and successful evangelistic services are held in connection with various churches.

Free Methodists.—The people of this name claim to have increased from two to fifty in *Barnes* within the last year, and to have brilliant prospects before them. At the same time our church has kept on growing in numbers and efficiency.

Pittsfield.—The last Sabbath visit of Presiding Elder Truax to this place was a memorable one. (Continued on Page 8.)

Church Register.

HERALD CALENDAR.
Annual Meeting of the Preachers' Aid Society of the New England Conference, in the Committee Room, Westleyan Building, at 3.30 p. m. March 27
Memorial paper on Dr. John H. Twombly, at 3.30 p. m. March 28
Conference. Place. Time. Bishop.
N. Y. East, Danbury, Conn., April 5, Nide.
New York, Tarrytown, N. Y., " 5, Walden.
New England, Holyoke, Mass., " 12, Goodsell.
Maine, Westbrook, Me., " 12, Nide.
Troy, Albany, N. Y., " 12, Joyce.
N. E. So'n, Plymouth, Mass., " 12, Goodsell.
Vermont, Barre, Vt., " 12, Joyce.
N. Hampshire, Rochester, N. H., " 12, Goodsell.
East Maine, Machias, Me., " 20, Nide.

POST-OFFICE ADDRESS.
Prof. Marcus D. Bull, D. D., care Brown, Shipley & Co., Founders' Court, Lothbury, London, E. C., England.

THE TRUSTEES OF NEW ENGLAND SOUTHERN CONFERENCE will meet in Plymouth Methodist Church, Saturday, April 15, at 4 p. m. Let not a man be absent.

BOSTON PRIMARY UNION.—The Boston Primary Union meeting of Sunday-school Teachers, which has been held in Chapel Hall, Tremont Temple, will be held at Westway Hall, No. 56 South Street, on Saturday, April 2, 7 o'clock. The study of the International and Bible League lessons, until further notice.

NOTICE.—All who have chain letters, concerning the M. E. Church of Bethel, Me., will please break the chain, as the object for which they were started is accomplished. Thanking all who have assisted, we are

Fraternally Yours,
ALICE M. BEAN, Secy.
B. F. PICKETT, Pastor.
Bethel, Me.

Marriages.

[Marriage Notices over a month old not inserted.]
SMITH.—LAMB. In Salem, March 11, by Rev. R. F. Holway, Edwin G. Smith, of Lexington, and Susan A. Lamb, of Grafton, Mass.
PENMAN.—CURTIS. In Hartford, Vt., March 12, by Rev. A. W. Ford, Thomas Penman, of Plainfield, N. H., and Mary W. Curtis, of Cornish, N. H.

MONEY LETTERS FROM MARCH 13 TO 20.
J. Z. Armstrong, N. C. Alger, L. W. Adams, L. L. Bonham, W. F. Berry, C. E. Berry, Mrs. N. M. Bullens, C. W. Bennett, W. L. Brown, J. R. Baker, J. M. Bean, A. Cutler, Harvey Carey, J. E. Clark, E. T. Currier, Mrs. S. Dutton, G. T. Collins, W. R. Clark, Perry Chandler, Mrs. E. M. Delaney, Mrs. J. D. Dillingham, Jas. Dunn, L. H. Dorchester, J. Abby Davis, Mrs. G. O. Fish, R. C. Fox, R. L. Green, J. K. Greene, N. D. George, H. J. Hoover, W. B. Hastings, D. Holbrook, P. C. Hadlock, Julia A. Harding, Geo. H. Hardy, W. F. Holmes, C. N. Hinkley, Thos. Haworth, E. F. Jones, R. J. Kellogg, Mrs. R. P. Loker, J. D. Le Roy, Mrs. Eva Le Baron, M. S. March, M. L. Pearson, W. S. Spencer, H. F. Silliman, Ross Taylor, David Taber, Little M. Whitney.

THE ANNUAL MEETING OF THE PREACHERS' AID SOCIETY OF THE NEW ENGLAND CONFERENCE will be held March 27, at 3.30 p. m., in the Committee Room of the Westleyan Building, No. 56 Broad Street, Boston. It is important that there should be a full attendance. A. S. WOOD, Secy.

NEW ENGLAND HISTORICAL SOCIETY.—A special meeting and memorial service will be held in the Historical Rooms, March 27, at 2.30 p. m. Dr. David Sherman will give a memorial paper on Dr. John H. Twombly. Other members of the Society will give reminiscences of Dr. Twombly's life. A full attendance is solicited. J. H. MANFIELD, Secy.

NEW ENGLAND CONFERENCE EPWORTH LEAGUE ANNIVERSARY.—The anniversary of the N. E. Conference Epworth League will be held at Holyoke, Mass., Tuesday evening, April 4, at 7.30 o'clock, in the Appleton St. M. E. Church. The address will be delivered by Rev. W. N. Broadbent, D. D., of Brookline, Mass. Subject, "Why am I a Methodist?" Each chapter of the Epworth League in the Conference is requested to be represented by delegates. GEO. S. BUTTERS, President.
GEO. H. PERKINS, Secretary.

Your Painter

These tints are a combination of perfectly pure colors put up in small cans and prepared so that one pound will tint 25 pounds of Strictly Pure White Lead to the shade shown on the can. By this means you will have the best paint in the world, because made of the best materials—

Pure White Lead Tinting Colors.

And pure colors. Insist on having one of the brands of white lead that are standard, manufactured by the "Old Dutch" process, and known to be strictly pure:

"ANCHOR" (Cincinnati)
"ARMSTRONG & McKELVY" (Pittsburgh)
"ATLANTIC" (New York)
"BEVERLY" (Pittsburgh)
"BRADLEY" (New York)
"BROOKLYN" (New York)
"COLLIER" (St. Louis)
"CORNELL" (Buffalo)
"DAVIS-CHAMBERS" (Pittsburgh)
"ECKSTEIN" (Cincinnati)
"JEWETT" (New York)

These brands of Strictly Pure White Lead and National Lead Co.'s Pure White Lead Tinting Colors are for sale by the most reliable dealers in paints everywhere. If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,

1 Broadway, New York.

Fahys

You wouldn't have a delicate, beautiful wife live in a rickety hovel, would you? You wouldn't put a delicate, high-priced watch movement in a case that wouldn't protect it, either. Solid gold cases are soft, and so bad protectors. A Fahys Monarch (14 karat) or Montauk (10 karat) Gold Filled Watch Case, is stiff and durable, good protection. Elegant appearance as solid gold, and much cheaper. Your jeweller has them.

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Book-lovers find "A literary gold mine" in each new issue of our Catalogue of Choice Books, which is published monthly, 128 pages, and sent for a 2-cent stamp. Our publications are not sold by dealers or agents; order direct.

A Pretty Surprise.

Longfellow's "Evangeline," in good type, with 45 illustrations by Birket Foster and other eminent artists, printed on very fine heavy paper, gilt edges, remarkably handsome cloth binding, combining the delicate colors, blue and white and silver and gold. Price 19 cents; postage 6 cents. We offer also the following, which represent different styles in which we issue a large number of the world's best books:

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Scott's "Ivanhoe," half morocco, gilt top, 35c., postage 5c.
Henderson's "The American Classics for English Readers," 10c., post-4c.
Longfellow's "Evangeline," complete, paper covers, post-paid, 4 cents.

These prices cover only about the cost of manufacture by the 100,000 copies, our object being to get sample books into the hands of pleased customers, as the best possible means of advertising our publications. Please mention this paper.

JOHN B. ALDEN, Publisher, 57 Rose St., New York.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

NEW ENGLAND SOUTHERN CONFERENCE TRANSPORTATION NOTICE.—All persons intending to visit Plymouth during the season of the Conference, will please read carefully the notice referring to transportation which will appear in the next issue of this paper.

GEO. M. HAMLEN, Sec. Trans.
Kinsey, Henry Co., Ala.

The several committees of examination will meet the candidates of their respective classes at the M. E. Church, Plymouth, Mass., Tuesday, April 11, at 9 a. m.

S. O. BENTON, Conference Secy.

The class in the studies of the First Year will please meet the Committee at the seat of the Conference, April 11, at 9 a. m.

R. D. DYSON, for Committee.

NEW ENGLAND CONFERENCE—RAILROAD NOTICE.</

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26-26. *Sunday*

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The Sunday School.

SECOND QUARTER. LESSON I.

Sunday, April 10.

Matt 28: 1-10.

REV. W. O. HOLW. U. S. N.

THE RESURRECTION OF CHRIST.

The Lesson Introduced.

1. GOLDEN TEXT: Now is Christ risen from the dead, and become the first fruits of them that sleep (1 Cor. 15: 20).

2. TEXT: A. N. 30, Sunday morning, April 9 (John 20: 1-10).

3. TEXT: Joseph's tomb, not far from Calvary (Matt 28: 1-10).

4. GOLDEN TEXT: Monday—Matt. 28: 1-10; Tuesday—Matt. 28: 1-10; Wednesday—Matt. 28: 1-10; Thursday—Matt. 28: 1-10; Friday—Matt. 28: 1-10; Saturday—Matt. 28: 1-10; Sunday—Matt. 28: 1-10.

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DO MISSIONS PAY?

(From a Layman's Point of View.)

B. RAY BAKER.

WHEN we place our money in the contribution-box and it disappears, so far as we are concerned, often we ask ourselves, "Do missions pay? Do my few pennies accomplish anything in winning the world to Christ? And is the work of the missionary, whom this money helps in his efforts of such character as to really raise the standard of life and living in that foreign country, and make the lives of those who bear his teachings better and happier?"

A study of the results from a layman's point of view shows us that the increase is fully commensurate to the labor expended. This winning of souls to the right does not what wages of study and research in the field and learning of their heathen thought falls often to accomplish. It makes of them better citizens as well as good Christians, bringing into their every-day life a higher state of morals and a more enlightened faith. In the darkness of their misguided religion they stumble on through a hapless existence, missing the law of love and light which would give them joy and an abiding peace for time and for eternity. But some day their midst comes one from a foreign land who tells them of a new and better faith than that of their fathers, a belief whose only law is love, whose only God is the Lord. Led by its promise and the guidance of the Divine Spirit, one heathen abandons his cult of wood and stone and becomes a Christian. Then we see, as it were, the dawning of a new life for him and for his household. If his household is in distant China, no longer the cruel customs of his ancestors hold sway, no longer is the little daughter's coming into the home held to be a curse, but the law of Christ, which is love beyond the mind of man, warms the heart of the father to his danger, and the home becomes a very paradise on earth.

If our money wings its message to the shores of the sullen Ganges and within the walls of the cheerless zenana a ray from the eternal world finds its way, how different the scene under the influence of the true religion! No longer imprisoned without the means of making the weary days pass fast, the wife enjoys the full companionship and the free life which Christianity has brought into her home. If we could know how many fervent prayers of thanksgiving go up from that family after the blessings that our pennies have brought into that home, then the question we are asking would be well answered.

Also in that larger family, the State, we see that the missions established in foreign lands have been not only a means of enlightenment to the individual in his domestic and religious relations, but the financial, political and social standard has been made much higher.

We cannot close better than with the following quotation from the lately published "Blue Book" of the Governor of India, offering, as it does, such exceptional tribute to the work of missionaries in those parts, contemplated from a political point of view. He says: "No statistics can present an adequate idea of all that has been done by the missionary. . . . The moral tone of their preaching is recognized by hundreds of persons who do not follow as converts. . . . The lessons that they inculcate have produced new ideas in the public mind, not only respecting questions purely religious, but also respecting the nature of evil, the obligations of law, and the motives that should govern human conduct

Review of the Week.

Sunday, March 14.

- Mr. Gladstone confined to his bed by a cold.
- The Maine Legislature requests that Mr. Blaine's body be removed from Washington to Augusta.
- The Chinese authorities preparing to drive the Russians from the Pamir.
- Prof. Langley, of the Smithsonian, perfects his flying machine.
- A fine tribute to ex-Senator Dawes; his fellow-senators give him a banquet, and sound his praises.
- The Supreme Court decides that letter-carriers cannot be compelled to work more than eight hours a day without extra pay.
- A cabinet crisis averted in France; the Chamber votes confidence, 27 to 23; ex-Minister Bourgeois denies Madame Cotté's charges.
- Dr. Edward L. Clarke, of New York, who recently withdrew from the Presbyterian Church, will take the long-vacant pulpit of the Central Congregational Church in this city.
- A New Jersey letter-keeper sent to jail for sixty days for swearing on the public highway.

Wednesday, March 15.

- The eight-hour bill defeated in the Massachusetts Legislature.
- Mr. Molodt elected president of the New York & New England road.
- Opening of the splendid new Hotel Waldorf in New York city.
- The Kansas Trust and Banking Co. embarrassed; liabilities, \$200,000.
- Denial of statements implicating President Carnot in the Panama scandal.
- The price of coal reduced in New York.
- A \$200,000 fire in the Exeter (N. H.) cotton mill.
- Mr. Blount, of Georgia, to be sent by the President as special commissioner to the Hawaiian Islands.
- The Ohio & Mississippi road to be reorganized and consolidated with the Baltimore & Ohio system.
- Moslem mobs terrorize Caracas.
- Fighting between British troops and tribesmen near Chitral, India; several natives killed; the English leader killed.
- Mr. Gladstone's condition much improved.
- Rev. Dr. Schaff relieved of active work in Union Theological Seminary, and made professor emeritus of his old chair of church history.

Thursday, March 16.

- Hon. F. T. Greenhalgh delivers the eulogy upon Mr. Butler before the municipal government of this city.
- Property of the New York & New England road attached by the sheriff at Hartford, to the amount of \$100,000; President Molodt disavows it as a set of malice.
- Another victim of the great fire in this city discovered—the fourth; his name was Louis Cotton.
- M. Bourgeois to return to the French cabinet, from which he resigned a few days ago in order to answer the charges made by Madame Cotté.
- Ex-Congressman McAdoo, of New Jersey, nominated for assistant secretary of the Navy; and E. B. Whitney, of New York, for assistant attorney general.
- A large area south of the great lakes flooded.
- Several Chinamen in this city and vicinity complying with the law requiring registration.
- The New York Central buys the New York & Northern road.
- Chancellor Capriotti obstinately refuses to compromise on the German Army bill.
- Lightning strikes in several places; the Stirling steamship "New Hampshire" damaged by the flood.

Friday, March 17.

- Jewish money-lenders asked to unite in boycotting Russian loans and the trade in Russian securities.
- L. J. Wright, an office boy, confesses, under arrest, to have made live attempts to destroy by fire the Hathaway Building, on Atlantic Ave., in this city.
- The bill to abolish capital punishment rejected by the Connecticut House.
- A scholarship to be founded at Yale for proficiency in extemporaneous speaking.
- The French government will insist that Great Britain fulfill her pledges respecting Newfoundland fisheries.
- British delegates to the Monetary Conference to be instructed to oppose every bi-metallic scheme.
- Carlyle Harris, the New York wife murderer, refused a new trial.
- Ex-Secretary Tracy at a banquet declares that when our authorized ships are finished our navy will surpass that of Germany, and be ranked only by England, France, Russia and Italy.

Saturday, March 18.

- Sudden death, by heart disease, of M. Jules Ferry, president of the French Senate.
- Apprehensions felt for the disabled steamer "Sarnia," reported a week ago with a broken shaft; she has over 700 people on board.
- The committee of the Reichstag rejects the second reading of the Army bill, which practically kills the measure.
- Documents left by Baron Helldorf show that he paid Hertha more than \$11,000,000 francs.
- The body of Mr. C. T. O'Donoghue found in the ruins of the Ames building.
- Death of Dr. E. Vermilye, senior pastor of the Collegiate Reformed Dutch Church in New York city.
- St. Patrick's day generally celebrated in the large cities.
- The Federal courts enjoin the Locomotive Brotherhood from boycotting the Ann Arbor road.
- The Yale corporation confers the honorary degree of LL.D. on Prof. Martin Kelllogg, the president-elect of the University of California.

Monday, March 20.

- Eastport (Me.) becomes a city.
- Burning of Tremont Temple in this city; loss, \$200,000.
- Rev. Dr. H. J. Van Dyke elected to succeed Prof. Tucker at Andover; doubt as to his acceptance.
- The "Sarnia" arrives at Halifax, after a trip of 17 days.
- Five destroyers Morris's Thread Mill at Easton; loss \$200,000.
- Miles of boomers awaiting the opening of the Cherokee Strip.
- The Big Four switchmen at Springfield, O., strike.
- Batches of weapons discovered among the convicts in the Charleston prison.
- Gen. Tavares, the leader of the revolutionists in Rio Grande do Sul, defeats the Brazilian army.

Boston Social Union.

The exercises opened with prayer by Rev. C. W. Blackett, of Natick. After the collection prayer was offered by Dr. G. M. Steele, followed with some songs sweetly rendered by C. W. Downing.

Mr. S. B. Capen, president of the Boston School Board, delivered an impressive address on the duties of citizenship, calling attention to their neglect by masses of people. He noted the danger arising from the rapid and vast increase of wealth, and pleaded for a faithful fulfillment of our civic duties. A committee of seven were appointed to act with the Pilgrim Association, which he represented.

Rev. C. L. Goodell gave a bright, interesting and picturesque talk upon many phases of travel in the Holy Land, throwing many side-lights upon the beaten track of the tourist.

W. P. A.

Dorchester's American Cut Glass

is shown in every requisite for the table and in beautiful pieces for Wedding and Holiday Gifts. Genuine pieces have trade mark label. C. Dorchester & Sons, New York.

THE CONFERENCE.

(Continued from Page 3.)

orable occasion both on account of the character and result of the sermons preached and the affecting farewell taken of the elder by the people. Pastor Vall has been in labors abundant and successful.

The Seminary.—Principal Bishop has issued a handsomely illustrated brochure giving beautiful views, not only of the Seminary buildings and grounds, but also of other public buildings and places in Montpelier. The letter-press gives elaborate mention of the collateral advantages offered to students at our school. A copy of this pamphlet should be in the hands of every young person whose feet might be turned Seminaryward.

Waterbury Centre.—Among other important measures instituted by Pastor Chrystie is the "Palestine class," which meets weekly to study and discuss important topics.

Next Conference.—Three times in the past five years the annual gathering of the class has been within the bounds of this district, and we ought not to complain at a longer trip this year.

Waterbury.—The Ladies' Aid Society has adopted the valuable custom of devoting the first half of the session to instructive literary exercises. At a recent meeting Mrs. Dillingham read an entertaining paper on the "Beginnings of Methodist Missions."

Waitsfield.—Pastor Douglass was recently called to New London, Conn., to attend the funeral of his youngest brother, a promising professional man.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Pastor Fowler, of Grace Church, Haverhill, writes: "A large number of young men have been reached in our meetings, and such are still coming. Best work this church has had for fifteen years." G. W. N.

EAST MAINE CONFERENCE.

Rockland District.

Wiscasset.—The fourth quarterly conference of this church was held Saturday, March 11. It was the most largely attended of any for several years. The pastor, Rev. N. B. Cook, was unanimously invited to continue in this pastorate another year.

Belfast.—The year has been marked because of the work accomplished in many lines. A large amount of money has been expended in remodeling the parsonage; and now the pastor has a model home, well furnished, and the work has been so done that the people have had no heavy financial burden. Pastor Hanson is happy in his success.

Boothbay Harbor.—Rev. J. P. Haley is finishing up the work of the first year of his pastorate here. This is a beautiful place in the midst of many noted resorts for summer visitors. The local paper speaks very highly of the pastor's work. After the exposures and hardships of a preceding elder's life in East Maine, it must be very comforting to have the rest and cheerfulness of a permanent home.

North Vassalboro.—We hear nothing but good reports from Rev. S. A. Bender, the pastor. The financial and spiritual interests of the church are well cared for, and the pastor is developing strength that makes him increasingly popular.

Woolwich.—Rev. J. S. Thompson is closing up the fifth year of a pastorate that has been in every sense successful. For a long time Bro. Thompson was deprived of the privilege of caring for his work, but God has been with him. It is very much easier to be comparatively successful and beloved a year or two on a charge, than to have this same success five or six years. There will be many tender memories treasured in the heart when the pastor leaves this place.

Sheepscot Bridge.—Rev. Charles Rogers is happy and prosperous. Harmony and peace prevail and all is well.

Rockport.—All is well at Rockport. The church and League work harmoniously, and there are many more encouraging indications for our church here than for several years. Rev. Bro. Ogier is deservedly popular and does efficient work.

Georgetown.—The pastor, Rev. S. M. Dunton, has been very ill. He is still laid aside from the results of a shock, and greatly desires the prayers of God's people for his comfort and well-being.

Northport.—Pastor Hogue was thrown from his sleigh and quite badly injured, but not dangerously. Bro. Hogue is alive, and would like to have others alive, too.

Clinton.—Rev. W. L. Brown is finishing up the fifth year on this charge. He has been increasingly popular and successful. Bro. Brown's genial nature wins a place for him in all hearts. There is sunshine in his soul.

The Rockland District League is to meet in semi-annual session at Thomaston, April 5 and 6. Arrangements are in process for a large and valuable meeting. Mr. D. A. Packard, one of Rockland's live young men, is president.

Bucksport District.

Machias.—Active preparations for the entertainment of Conference are being made by Bro. Wright and his good people. A royal welcome will be given the Conference. The first year of Bro. Wright has been a good one. At the fourth quarterly conference he reported 8 received during the year; four of these were converted in the League meeting. The church is in a fine spiritual condition. Morally and financially it has come out of all its difficulties, and is now as clear as the sun, as fair as the moon, and as glorious as an army with banners. The pastor is making friends fast for this church. Old Machias is a hustler when she becomes aroused and shakes herself. We learn that arrangements are made to take brethren, in good conveyances, from Lubec to Machias at very low rates. All who wish to go this way write to the pastor at once.

East Machias.—The Epworth League now numbers forty members. An Easter concert is being planned. Bro. Glidden, the pastor, is pushing the work of the circuit, and he is highly appreciated by everybody.

Alexander.—The severe weather and storms have materially affected the work on this charge. Bro. J. D. McGraw, the pastor, will succeed. If he can't succeed along one line, we will along another. His fourth quarterly report shows a successful year in souls saved and financial income.

Pembroke.—God is remembering this people in mercy-drops. On a recent evening a young man came into the class at the Iron Works and took a decided stand for Jesus.

He has been received on probation, and is now working for the Master. A good spiritual interest prevails at each point on this field. The people are providing good things for their pastor, Bro. Young, and he seems to

think that he has found a land flowing with milk and honey. The pastor says: "This has been the best year of my life. I can say, Gladly will I toil and suffer, only let me work with Thee."

Edmunds.—Bro. Belcher reported at the fourth quarterly conference that 49 had requested prayers during the year; 30 had been hopefully converted, and 21 received on probation. March 5, the presiding elder, Rev. H. W. Norton, baptized 18. It was a glorious day all around. Through the efforts of the pastor's wife, a ladies' sewing circle has been organized, and is doing good work.

Olais, First Church.—Two infants were recently baptized by Rev. J. H. Barker, M. D., and two by the presiding elder. The pastor reported at the fourth quarterly conference that 45 had been converted during the year. A children's class was organized by Mrs. H. C. McBride, the evangelist, and is doing well.

Harrington.—The work here continues to prosper under the efficient labors of Rev. S. M. Small. We have here a number of earnest, intelligent, hard-working and self-denying members. If there were only more of them!

Block Island.—Bro. Horace Haskell, in connection with the work on his hard field, has recently added this island. He has preached here several times to a good congregation of attentive listeners. The outlook is quite encouraging. There is a good prospect of organizing a class here soon. The people on the island are inviting our people to visit. There are opportunities of much good being done here. We are glad to see our preachers going out and occupying new territory and thus extending our Zion. Dr. Pierson, of New York, will say: "A church exists for two grand objects—first, gathering in; then sending out. Souls are to be saved and then educated and trained to save others." The church not only grows by inward development, but by outward increment. The war is not only one of defense, but one of attack. We are to invade the enemy's territory and there plant the banner of our God. There are many inviting places in this district where, if we had the men and the money to support them for a short time, we could build up good societies. The cry is, "Oh, if we had the means!" We expect good reports from this new annexation.

A HASTY TRIP TO EUROPE.

From personal letters received from Mr. CHARLES R. MAGEE in his absence, we take the following paragraphs of special interest to our readers. Writing from Liverpool under date of Feb. 24, he thus alludes to his ocean voyage:—

A steamer leaves here tomorrow for New York, and though very weary, I am tempted to send you a line, as I know you are somewhat interested in my wanderings. I hope the fact that three Book Agents "were sailing out into the sea" has not seriously affected the trade nor demoralized the Concern. Our voyage was uneventful, beyond those personal exploits which are interesting only to the participants. Dr. Eaton was unwell when we started, and for several days kept pretty close to his room. He finally got the better of his cold, and during the past few days has been all right. Dr. Curtis wandered around for several days with rather an anxious look, and when he couldn't borrow my ulster, was apt to remain below wrapped up in all the blankets he could find. I tell him it isn't safe to go to sea in a summer suit. I believe that he and I were present at every meal served on the voyage, and so far as sea-sickness is concerned we all have a clear record. We had no storms, and the wind was almost continuously in our favor. The sea grew rough the second day out, and we rolled across the Atlantic in very vigorous style. There was a good deal of variety in the scenery, as we would look up at a coming mountain, or down into a yawning pit, which was always surmounted by our gallant ship which brought us safely to the coast of Ireland on Thursday morning.

The far famed island looked beautiful to our eyes as it appeared through the mist. First Bro. Head with his signal tower, from which they flashed to you the news of our arrival; then lonely Fastnet light-house—like our Minot's solitary rock in the ocean. Over on the Irish shore could be seen the masts of the wrecked "Chicago," and Dr. Curtis was moved almost to tears to think that anything by that name could have come to grief. He has brought along a Columbian half-dollar to show to these Brits, but it has awakened no enthusiasm as yet.

Early in the afternoon we landed mail and passengers at Queenstown, then on to Liverpool where we arrived this morning, all well and glad to tread on solid ground once more. This afternoon Dr. Curtis and I have taken a trip to the quaint old town of Chester, the only walled town in England, and have walked around the city upon the wall, visited the old Cathedral, the priory, the old Church of St. John, and from the hill on which it stands looked down upon the river Dee, of which as a child I so often heard in connection with the "jolly miller" who lived by its bank. It is a beautiful stream, and one can easily imagine that in the summer time a ride upon its surface must be very delightful. Even now, I am surprised to see the grass green and ground prepared for planting. My first glimpse of the English country and English customs has given me a favorable impression, which I hope may deepen as I grow more familiar with them. Tomorrow we go to Edinburgh, thence to Glasgow, London and Paris. After that deponent saitheth not, but if courage and time

are sufficient, I mean to gaze upon St. Peter's before I set my face toward the Hub.

Writing again from London, under date of March 4, he says:—

The date of my letter reminds me that while I have been wandering among the tombs of the kings and queens who have been dead for centuries, you have today passed under a new dispensation and Grover Cleveland sleeps once more in the White House as chief magistrate of the nation. Strange to say, at this distance we do not feel the shock, and the Englishmen seem to be oblivious to the United States, if we are to judge from the American news in the papers.

I wrote you just after we reached Liverpool. We journeyed first from there to Edinburgh. The morning was cold and foggy, and we needed wraps to compensate for the fire which is unknown in English carriages. As we went north the sun struggled through the clouds, and on both sides of us we could see a very charming country. Many of the farmers were ploughing, and the temperature was very moderate for the latitude. I was struck by the novelty of the hedgerows, the smooth roads, the solid masonry of the bridges, and the uniform courtesy shown by all the officials and employees on the train. It is quite a novelty for an American to be thanked when his ticket is punched, or to be politely requested to "Take seats, gentlemen," instead of hearing a conductor yell, "All aboard." These are some of the advantages in English travel.

At Edinburgh we stopped with a Macgregor, of course. His hotel is called the "Royal," and we found it very comfortable. On Sunday we went to the St. Cuthbert's Scotch Church in the morning to hear Dr. McGregor. The services are in the Senate Hall of the University, as his church is undergoing repairs. The hall was so poorly lighted that we could hardly distinguish the features of the preacher, but the service was interesting from its novelty, its earnestness and its length. The audience was large—probably 1,500—and the service wound along through the Scotch ritual with four prayers, two Psalms, two Scripture lessons, two hymns, the reading of the banns, "the regular collection," and a sermon, which was vigorous, but not remarkable. There was no instrumental music, and the singing was executed with much spirit and in very good time considering. We came out into a wet snowstorm which covered the ground for an inch or two, and was regarded as the most severe in years.

In the evening we went to John Knox's old church, St. Giles' Cathedral. It is stone without and within, and is full of interest from the fact that John Knox, who seems to be the future saint in Scotland, was a former pastor there. The service was much the same as St. Cuthbert's, but shorter, and an organ helped out the choir. The Scotchman evidently thinks good health requires a low temperature, and the Cathedral was so cold that the earnest words of the preacher not only floated down to the congregation, but his breath rose like a cloud before him as he exhorted us to "put on the whole armor." We certainly felt that we needed protection from the climate as well as from the snare of the wicked one. The sermon was very practical, very simple, and very short, and for all of these reasons we enjoyed it and were profited.

Monday and Tuesday we visited the Castle, Holyrood, John Knox's house, and all the other points of interest for which we had time. We were pleasantly entertained by one of the publishers, and inspected the large works of Nelson & Sons, at Park Side. Wednesday, we went in Glasgow on business, and our only view of the city was the Cathedral, which was very interesting. It has some beautiful windows, and on the hill near by is the necropolis, in which towers the great monument to John Knox.

Thursday we flew down to London, four hundred miles in nine hours, and landed in this great city just after dark. We have traveled all over it for two days, have felt our wonder grow as it opens up in some new direction, have seen the Bank, St. Paul's, the Tower, the Parliament House, Westminster Abbey, the Zoo, and begun to realize that we have only just begun. On my way back to London I will spend one day at Amsterdam, and will sail for home on the 22d by the "Teutonic."

Among the attractive novelties in the China Shops now are the beautiful designs of Easter flower vases. Jones, McDuffie & Stratton have them gleamed from Austria, France and the domestic factories.

Royal Baking Powder

A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

One-half this space
To catch your eye,
One-half to tell
You what to buy.
One-half the work
Of cleaning gone,
One-half the time
Of working won
BY USING

GOLD BUST Washing Powder

The Best, the quickest, and by far the cheapest cleaner in the world.

Sold everywhere.

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THE CONFERENCE.

(Continued from Page 3.)

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Next Conference.—Three times in the past five years the annual gathering of the class has been within the bounds of this district, and we ought not to complain at a longer trip this year.

Waterbury.—The Ladies' Aid Society has adopted the valuable custom of devoting the first half of the session to instructive literary exercises. At a recent meeting Mrs. Dillingham read an entertaining paper on the "Beginnings of Methodist Missions."

Waitsfield.—Pastor Douglass was recently called to New London, Conn., to attend the funeral of his youngest brother, a promising professional man.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Pastor Fowler, of Grace Church, Haverhill, writes: "A large number of young men have been reached in our meetings, and such are still coming. Best work this church has had for fifteen years." G. W. N.

EAST MAINE CONFERENCE.

Rockland District.

Wiscasset.—The fourth quarterly conference of this church was held Saturday, March 11. It was the most largely attended of any for several years. The pastor, Rev. N. B. Cook, was unanimously invited to continue in this pastorate another year.

Belfast.—The year has been marked because of the work accomplished in many lines. A large amount of money has been expended in remodeling the parsonage; and now the pastor has a model home, well furnished, and the work has been so done that the people have had no heavy financial burden. Pastor Hanson is happy in his success.

Boothbay Harbor.—Rev. J. P. Haley is finishing up the work of the first year of his pastorate here. This is a beautiful place in the midst of many noted resorts for summer visitors. The local paper speaks very highly of the pastor's work. After the exposures and hardships of a preceding elder's life in East Maine, it must be very comforting to have the rest and cheerfulness of a permanent home.

North Vassalboro.—We hear nothing but good reports from Rev. S. A. Bender, the pastor. The financial and spiritual interests of the church are well cared for, and the pastor is developing strength that makes him increasingly popular.

Woolwich.—Rev. J. S. Thompson is closing up the fifth year of a pastorate that has been in every sense successful. For a long time Bro. Thompson was deprived of the privilege of caring for his work, but God has been with him. It is very much easier to be comparatively successful and beloved a year or two on a charge, than to have this same success five or six years. There will be many tender memories treasured in the heart when the pastor leaves this place.

Sheepscot Bridge.—Rev. Charles Rogers is happy and prosperous. Harmony and peace prevail and all is well.

Rockport.—All is well at Rockport. The church and League work harmoniously, and there are many more encouraging indications for our church here than for several years. Rev. Bro. Ogier is deservedly popular and does efficient work.

Georgetown.—The pastor, Rev. S. M. Dunton, has been very ill. He is still laid aside from the results of a shock, and greatly desires the prayers of God's people for his comfort and well-being.

Northport.—Pastor Hogue was thrown from his sleigh and quite badly injured, but not dangerously. Bro. Hogue is alive, and would like to have others alive, too.

Clinton.—Rev. W. L. Brown is finishing up the fifth year on this charge. He has been increasingly popular and successful. Bro. Brown's genial nature wins a place for him in all hearts. There is sunshine in his soul.

The Rockland District League is to meet in semi-annual session at Thomaston, April 5 and 6. Arrangements are in process for a large and valuable meeting. Mr. D. A. Packard, one of Rockland's live young men, is president.

Bucksport District.

Machias.—Active preparations for the entertainment of Conference are being made by Bro. Wright and his good people. A royal welcome will be given the Conference. The first year of Bro. Wright has been a good one. At the fourth quarterly conference he reported 8 received during the year; four of these were converted in the League meeting. The church is in a fine spiritual condition. Morally and financially it has come out of all its difficulties, and is now as clear as the sun, as fair as the moon, and as glorious as an army with banners. The pastor is making friends fast for this church. Old Machias is a hustler when she becomes aroused and shakes herself. We learn that arrangements are made to take brethren, in good conveyances, from Lubec to Machias at very low rates. All who wish to go this way write to the pastor at once.

East Machias.—The Epworth League now numbers forty members. An Easter concert is being planned. Bro. Glidden, the pastor, is pushing the work of the circuit, and he is highly appreciated by everybody.

Alexander.—The severe weather and storms have materially affected the work on this charge. Bro. J. D. McGraw, the pastor, will succeed. If he can't succeed along one line, we will along another. His fourth quarterly report shows a successful year in souls saved and financial income.

Pembroke.—God is remembering this people in mercy-drops. On a recent evening a young man came into the class at the Iron Works and took a decided stand for Jesus.

He has been received on probation, and is now working for the Master. A good spiritual interest prevails at each point on this field. The people are providing good things for their pastor, Bro. Young, and he seems to

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